

THE BETTER WAY.

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CONTENTS.

FIRST PAGE—A new Phase of the Opposition, by Moses Hull; Affirmation of the Spiritual Philosophy, by A. B. French.

SECOND PAGE—Something Worth Relating, by John Wetherbee; Hypnotism by C. H. Murray; Another Case of Investigation, by F. G. Steele; Thanks, Eat and Sleep.

THIRD PAGE—The Rambler has a Searce with Mr. A. Willis; Spiritual Phenomena, by Will C. Lodge; Our Question Department; Miscellaneous; Advs.

FOURTH PAGE—Editorials:—The Phenomena and Philosophy Cannot be Divorced; Camp Meetings; Hon. Warren Chase; Minor Editorials; Personal; News Items.

FIFTH PAGE—Society Correspondence; Advertisements.

SIXTH PAGE—Ladies' Department: What Spiritualism Does, by Lena Bible; Only a Rose, a Palm and a Song, by Eliza L. Merriam; Organization, by Myra F. Paine; Pulpit, and Pen, by Mrs. F. Curran, Spiritual Meetings; Advs.

SEVENTH PAGE—Timely Topics, by Louis Buckshorn; What belongs to Spiritualism, by Thos. Cook; The Money Question, by Wm. Primrose & Son; Literary; From Abroad; Advs.

EIGHTH PAGE—Local News; Correspondence; Movements of Mediums; Pungent Paragraphs; Advs.

Original Essays.

Written for The Better Way.

A NEW PHASE OF THE OPPOSITION.

MOSSES HULL.

If the history of the opposition to Spiritualism could be written up in all its phases it would make a large book, and "mighty interestin' readin'." The opposition began as soon as any one began to suspect that the rappings might in some way be produced by the spirits of those called dead, and, chameleon like, it has assumed the various hues of everything it has touched. Indeed, an objection which could stand before the trained guns of a reflecting Spiritualist for ten consecutive minutes has been the thing long sought, but never found.

It has been interesting to watch objectors drive their stakes and then jump from one to another. While this has afforded much gymnastic exercise for the objectors, it has furnished an ever-varying programme of amusement for Spiritualists. And never did any playwright furnish the world a more laughable "comedy of errors."

A brief outline of the various shapes the opposition has taken may not be uninteresting. Spiritualism had hardly rolled its sleeves up preparatory to getting to work when the good village pastor (who in those days was always an oracle—a mouthpiece for God) suggested that it was nothing less than the last great work of his satanic majesty. That stake still serves as a kind of resting place for the average objector to tarry on while looking for a new place to light after having been driven off from any of his old objections.

The first real objection, intended as permanent, the one to stand by through good as well as evil report, was that the manifestations were nothing more or less than the snapping of toe-joints. This objection hardly lasted long enough for the common people to get used to it before it was supplemented by the knee-joint hypothesis. It has been revised and revised several times; once by no less a light in the scientific world than Prof. Huxley, and not long since the poor Fox girl was induced to give it a short trial as a kind of money making dodge, but she was soon compelled to abandon it, and to plead her way back into the Spiritualist fold. Of the toe-joint theory even the latest one to invent objections, the ex-medium, Mrs. H. P. Blavatsky, says: "Their (the Spiritualists) fundamental and only unimpeachable truth, namely, that phenomena occurs through mediums controlled by invisible forces and intelligences, no one except a blind Materialist of the Huxley 'big toe' school can or will deny."—Key to Theosophy, page 31.

The knee-joint theory followed the toe-joint theory; it lived a very short time and died to stay dead. That was followed by the machinery argument; one man, Mr. Peck, was found, who swore that he built the machines with which to produce spirit manifestations, but the ink had hardly got dry on Prof.

Matheson's book when he published and immortalized the oath, when it turned out that Mr. Peck was a Spiritualist, and that he had made machines with a dial-plate on them—machines, not to trick with, but for spirits to use. Then the machinery argument was relegated to the garret to keep company with the toe and knee-joints.

Next odic force came to the front professing to have power to do all our spirit friends pretended to be doing for us, but when it was put to the test it was found not to have power "sufficient to deflect the wings of a fly." It was found entirely too weak to do the task the anti-spiritualists required of it, and it was buried in the same grave with the three before mentioned objections.

The electricity theory was ushered in with "music and dancing." It certainly would account for all of Spiritualism, and leave spirits out—no mistake this time. This brought such electricians as James Y. Simpson to the front; he had spent a life time investigating electricity and had stored away in his head all that electricians know about that subtle thing called electricity, but had never been able to make it learn the English or any other language, or manifest any other signs of intelligence. When he put a few questions to these amateurs, who were going to settle all questions by the one word, "electricity," he found that they knew nothing of what they were talking about. Electricity can be made to carry news messages under the old ocean; to propel our street-cars and drive our printing presses and light our streets and houses, but, as yet, electricians have been unable to make it either bring messages from the spirit world or account for those already brought.

I might thus go on to the end of the list of objections, but it would only be to lengthen the chain of failures to account for the manifestations upon which millions of people are to-day basing the foundation of their hopes of immortality. Roas's are made of the millions who have been converted to Spiritualism. The Catholic Church reported as early as 1866 that nine millions had been converted to the new religion, and Judge Edmonds claimed that their count had left at least three millions of believers out. On this point, as I have no statistics, I will make no claim. I will say, however, that whatever our success may have been, more than half of it is due to the bushwacking mode of warfare against us as conducted by our enemies. Their dodges from one to another of the various contradictory explanations of spiritual manifestations, have next to the manifestations themselves, been successful in making converts. Every position they have taken against Spiritualism has waged as relentless a warfare against every other of the various contradictory positions as against Spiritualism itself.

Every one can see at a glance that if Spiritualism is of the devil it is neither toe-joint, knee-joint, machinery or electricity. So if it is machinery it is neither of the other contradictory things so often urged. I might carry this illustration to any extent, but the reader's mind will naturally supply the other links in this chain of absurdities. It is the old story of the lounder's kettle, over and over. The kettle was broken when he borrowed it; it was whole when he returned it; more than that he never had the old kettle anyway.

If I might be permitted to advise the opposers of Spiritualism I would advise them to meet and agree upon some mode of attack, to get up some one consistent or inconsistent lie and stick to it. Any one falsehood well told and well adhered to is better than a dozen or more they have been interchanging with each other for near two score of years.

When I put my pen in the ink to write this article I did not think of writing all, or, in fact, any of the foregoing; the fact is, it has written itself. I intended to talk a little on the newest phase of the opposition—that presented by Madam Blavatsky. This woman was once a spiritual medium, but now she is dipping her pen in gall and doing her best to write Spiritualism down. She acknowledges her hatred toward Spiritualism and Spiritualists, several of whom she, in her last book, calls by name. I acknowledge I cannot understand the ground of her venom unless she has her-

self stated it on page 256 of her "Key to Theosophy," she says: "We never forgive those whom we have wronged."

But Blavatsky, like many others, is more vehement than truthful. She travels in two opposite directions. On page 27 she says:

"They (the Spiritualists) maintain that these manifestations are all produced by the spirits of departed mortals, generally their relatives, who return to earth, they say, to communicate with those they loved or to whom they were attached. We deny this point blank. We assert that the spirits of the dead cannot return to earth—save in rare exceptional cases, of which I may speak later; nor do they communicate with men except by entirely subjective means."

On the next page she says:

"The conscious individuality of the disembodied cannot materialize, nor can it return from its own devachanic sphere to the plane of terrestrial objectivity."

Here we have it asserted that "the spirits of the dead cannot return, cannot materialize, nor can it leave its own devachanic sphere," etc. Now turn to page 251, and then you will find the madam saying:

"They (the spirits) have no material body, as they have left it behind; but otherwise they remain with all their principles even in astral life in our sphere. And such can and do communicate with a few elect ones, only surely not with ordinary mediums."

Ah, madam, your memory was too short! When you wrote page 151 you forgot what you had said on pages 27 and 28. All this comes from allowing spleen instead of good sense to dictate what your modicum of knowledge was.

As a sample of the Madam's *ad captandum* arguments I submit the following found on page 146 of the volume quoted above:

"We say that it (the Spirit) is now entirely separated from 'the vale of tears,' that its future bliss consists in blessed ignorance of all the woes it left behind. Spiritualists say, on the contrary, that it is as vividly aware of them and more so than before, for spirits see more than mortals in the flesh do. . . . According to their doctrine unfortunate man is not liberated even by death from the sorrows of this life. Not a drop from the life cup of pain and suffering will miss his lips; and *nolens volens* since he sees everything now, shall he drink it to the bitter dregs. . . . And yet the

columns of the Banner of Light, the veteran journal of the American Spiritualists, are filled with messages from the dead, the 'dear departed ones,' who all write to say how happy they are! Is such a state of knowledge consistent with bliss? Then 'bliss' stands in such a case for the greatest curse, and orthodox damnation must be a relief in comparison to it."

How grandly the reputed author of "Isis Unveiled" and "The Secret Doctrine," illustrates the proverb, "Where ignorance is bliss, 'tis folly to be wise." In the first place she declares that the spirit's "future bliss consists in that blessed ignorance of all the woes it left behind." Then winds up by informing us that an "orthodox hell" is preferable to a state of knowledge of what is going on here!

Poor woman! I wonder if she thinks there is one person on earth who can be scared away from Spiritualism into Theosophy by such talk as that! Some of the Theosophists may be far on the road to an idiotic asylum, but I hardly think any one is so far gone as to be deterred from Spiritualism by such arguments as these.

Why, if she believes her own arguments why does she not burst the drum of her ears for fear she will hear the groans of the suffering? Why does she not gouge out her eyes for fear she will see something of the misery there is in the world?

The fact is, there is misery in the world, and whether I am in the body or out of it I want to know of that misery and do all in my power to relieve it. It is a coward who wants to shut his eyes and ears for fear he will see loathsome sights and hear unwelcome sounds. And the individual who wants to wrap himself or herself up in devachanic or nirvanic bliss and not use his or her power as an immortal being to make this world better, deserves as a spirit to be banished to some

spiritual idiotic asylum where they can remain in "blessed ignorance," even of their own existence.

I had intended to reply to some of Mrs. Blavatsky's "shell" arguments, but my space was gone before I reached them.

Written for The Better Way.

AFFIRMATION OF THE SPIRITUAL PHILOSOPHY.

A. B. FRENCH.

We awake to the conscious being with the problem of the universe before us. Wherever our wandering eyes turn a sphinx confronts us with her riddle. Nature voices her secrets in parables, and fortunate are they who can divine their meaning. As the eagle balances in the air, sometimes rising up to bathe its pinions in the mellow light of the sun and at others pressing down to rock, tree or earth, so the human mind seems strangely poised along the mysterious borders of the objective world without and the subjective world within. Man begins his mental evolution by interrogating the universe. He stands at the open door of infinitude, and pleads from ruddy childhood to helpless age for voices to answer the anxious inquiries he cannot suppress, and often hears no reply from the vast depths beyond save the echo of his call. His world speaks in the minstrelsy of many voices, but the words his anxious heart wants to hear are never uttered by nature's unseen lips.

Endowed by senses that link him to the outward world and a consciousness which reports each mental recognition nature leaves him on the threshold of life to gather from her infinite storehouse his own mental treasures. Moreover he must use untried hands and feet in this struggle for knowledge. His mental accumulations are in no sense a matter of inheritance beyond organization. Wealth is handed down from generation to generation. Kings are born and crowns bartered about by the will of the populace. The fate of empires often hangs upon the courage which draws a sword or the ambition of a conqueror. But in the domain of mental achievement inheritance comes only as the fruit of toil and faithful investigation. Full-orbed sages and philosophers are not born, but ripened and perfected in the school of thought and experience.

Socrates, when he rebuked the Athenian senate, and Plato surrounded by the pupils of his academy, had each looked through wandering eyes upon an unknown and untried world and questioned her secrets.

Man's inheritance belongs to the domain of the physical and earthly, but his mental and spiritual acquirements come from an investigation of the unseen and largely unknown realm which rises before us. Nature enlarges with the growth of vision, and thought is the mental telescope which brings the wonders of the universe within the orbit of our mental perception. Man and beast can physically apprehend the same objective forms, but beyond the cognitions of the beast man possesses the power to relate and refer them to the domain of inexorable law and universal intelligence.

In the progress of man's mental development three stages are peculiarly emphasized. The first we shall designate simple perception, or apprehension. By this we mean his recognition of the facts of nature. In his savage state the existence of external facts was quite as clear as in his highest civilization.

Neolithic man could hear the peals of thunder in the sky—the sad sea's plaintive moan, the wild roar of cataracts, the soothing voice of the evening zephyr, the cooing of a dove, or the song of the whippoorwill, or the subdued tones of love, or the mad invective of hate from his dusky companion as plainly as the wisest sage or most gifted prophet this world has ever known. He could see the luminous stars in the midnight sky, or the undimmed glory of a setting sun, or the blush of flowers his new world gave him, or the crater of an extinct volcano, or the wreck of an earthquake as plainly as can we. His sense of feeling was equally pronounced. The sun warmed and the wind chilled him. The tooth of hunger, the sting of disease and the cold touch of death were all made conscious to him. Yet with every sense acute to primitive man, nature

was a series of disconnected facts. A panorama wherein now-right forms rise and fall in endless perspective. He had not yet arisen to that intellectual altitude where relations are perceived.

When he looked at wild mountain ranges and rugged canyons he little dreamed of the wonderful convulsions in nature which formed them. His cave

home and temple was referred to some master builder who scooped with his almighty hand the clefts and caves in the rocks for him. Did his sun shine, the same hand had put this light in the sky for his benefit. Did his moon appear her sad face beamed in the firmament by the special creation of some God to make the night luminous for him. Thus all objective phenomena addressed his rude intellect as a simple perception out of which he fashioned a multiplicity of gods to account for the facts of nature.

But with the evolution of mind a second stage appears. In this era man grows into a recognition of relations between the objective facts about him. To this era may be referred the first grey dawn of science. When man begins to perceive relations he takes the first step toward the acquirement of scientific knowledge. He now discovers that the sun is related to light and heat, and also the growth of vegetation. He sees that the rugged mountain or dismal canyon have some anterior cause in the convulsions of nature. He divides his ground-work and stuff for splendid farther-living, by process of death; which, even when it seems accidental or premature, is probably as natural and gentle as birth; and wherefrom, it may well be, the new-born dead arises to find a fresh world ready for his pleasant and novel body, with gracious and willing kindred-ministrations awaiting it, like those which provided for the human babe the guiding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead life glad lids to "a light that never was on sea or land;" and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs contentedly to find how touch and taste and smell had all been forecasts of faculties accurately following upon the lowly lessons of this earthly nursery.

THEODORE PARKER.

To my mind this is the great proof of Immortality; the fact that is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it; written just as much as form is written on the circle, and extension on matter in general. It comes to our consciousness as naturally as the notion of Time and Space. We feel it as a desire; we feel it as a fact. What is there in Man is writ there of God, who writes no lies. To suppose that this universal desire has no corresponding gratification, is to represent him, not as the Father of all, but as only a Deceiver.

I feel the longing after Immortality, a desire essential to my nature, deep as the foundation of my Being; I find the same desire in all men. I feel conscious of Immortality; that I am not to die; no; never to die, though often to change; I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. Can the Almighty deceive his children? For my own part I can conceive of nothing which shall make me more certain of my Immortality; I ask no argument from learned lips. No miracle could make me more sure; no, not if the sheeted dead burst cerement and shroud, and rising forth from their honored tombs stood here before me, the disenchanted dust once more enchanted with that fiery life; no, not if the souls of all my sires since time began came thronging around, and with miraculous speech told me they lived and I should also live. I could only say, "I knew all this before; why waste your heavenly speech?" I have now indubitable certainty of eternal life. Death removing me to the next state, can give me infallible certainty. There are a great many things so true that nothing can make them plainer, or more plainly true. I think it is so with this doctrine, and therefore, for myself ask no argument.

With my views of Man, of God, of their relations, I want no proof, satisfied with my own consciousness of immortality.

The Hope of Immortality.
WENDELL ARNOLD.

Why, in truth, should evolution proceed along the gross and palpable lines of the visible, and not also be hard at work upon the subtler elements which are behind—modifying, governing and emancipating them? Taking things as they seem, nobody knows that death stays—not why it should stay—the development of the individual. It stays our perception of it in another; but so does distance, absence, or even sleep. Birth gave to each of us much; death may give us very much more, in the way of subtler senses to behold colors we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable at present to us, but perfectly real, intelligibly constructed, and constituting an organized society and a governed, multiform state. Where does nature show signs of breaking off her magic, that she should stop at the five organs and sixty odd elements? Are

Idealism, imagination and crankyism are the effects of a perverted intuition—the first when lacking in sympathy or the love element to give it force; the second when perverted by egotism or selfishness; and the latter when coming through an unbalanced or untutored mind—though an educated one is the worst kind of a crank. "Eccentricity," however, is sometimes used to define the latter when cash accompanies the evil—though every theory is a truth in embryo through whatever source it comes, only Spiritualism should be kept free from all manner of theory, as we have facts enough at our command to get along without any of the above named philosophers.

Written for The Better Way.

SOMETHING WORTH RELATING.

JOHN WETHERBEE.

He was an old man, over eighty years old. He had been steady and industrious all his life, generally unlucky, never forehand, and died poor. At his funeral, which was in New York City, where he had lived for over a quarter of a century, there were a few old or elderly men present. They seemed to be of the trading class; he had sold them merchandise in a small way as a produce broker—that was the address on his card. These oldish men had come to pay their last respects at his funeral. It was kind and thoughtful in them, and they constituted a majority of those who were present. He had lived alone, but was well cared for. I was the only relative present, and I was wholly unknown to his business constituency. As these semi-venerable but hard-looking men drew near the coffin to take the last look, I heard them say one to another: "John was an honest man." "Yes," said another, "he was an honest man." These words were no news to me, but I was gratified to hear this outspoken but whispered testimony, for he was my father; and I said to myself, I will try to have that said of me. I have no doubt my father's invisible and relieved spirit was present and appreciated that testimony also.

It may seem strange I was the only relative present; the circumstances were these: He had failed in the long ago, and went abroad to better himself. I was his oldest child, and about five or six years old; he expected to be absent only a few months, but he never returned until I was a man grown. He went to many foreign places, a sort of rolling stone, gathering no moss. I never saw his face again until I was twenty years old, when he arrived in New York from Europe, and I saw him there. I never seemed to have had a father; I had not the remotest recollection of his looks. He preferred New York to Boston; probably pride had something to do with it, not wishing to return home penniless; so he always lived there and continued to be unlucky. He, however, was an amiable, clean, steady and intelligent man, and I learned to like him very much; proved myself a son, and he was proud of me; but I stuck by my mother, as I had for fifteen or twenty years, who had stuck by me and the other children when we were small. I had to help him quite often out of some embarrassment, and it was a pleasure for me to do so. He was, as I said, an industrious man, did what he could, but during the last thirty years of his life, hardly a year passed that I did not have to add something to his exchequer. I said to him there was always something in my pocketbook for him when he needed it.

He never could see Spiritualism in the light I did; was Universalist in his ideas, but in his later years I always said he would see its truth some day, and he said many times he would come back and report so if he found I was right. How many people agreed to do that if he survived death? How few—only one or two—have remembered that promise?

It was some six or eight months after the funeral of my father, of which I have spoken, and which occurred some twenty years ago, that he did come through a good test medium. She was a weird looking woman, at times remarkably good, at others not worth the time spent in a sitting. Let me relate the circumstances. I had heard spoken of a negress, who lived on Belknap street, that was a singular but good medium. It is necessary the reader will see to speak of this in connection with the other. So I visited the negress. She rambled, seemed embarrassed, had something on her mind, could not tell me, said it would not be best. It made me rather anxious, and I tried to draw it out of her, telling her if it was death, or worse, I was not afraid; but I could not get anything satisfactory, though I spent nearly an hour trying, and on leaving proposed paying her, which she declined, as she had given me nothing; but she seemed to be a poor woman, so I urged her to take a half a dollar, then a quarter, but she refused, but said finally she would take ten cents. I offered her two dimes, but she would not take but one. The circumstance interested me afterwards, as the reader will see.

He said when he was just on the mend, but before he was able to sit up, the serving man said "there was an old man down stairs who would like to see him." When he entered the room who should it be but his neighbor, old Sam Jacobs, the same untidy man as ever. "I was surprised to see him," said father, "for I had never been drawn to him and hardly considered him an acquaintance, but this call showed good feeling to take all the pains to come way out to Hoboken to see him," and says he, "I shall always think the better of him for it."

Mr. Jacobs said he had missed him going by his store and heard he was sick and "I thought, Wetherbee," said he, "that you and I are old men and won't be here much longer either of us, so I thought I would come to see you," and so he pleasantly talked for quite awhile. When he got up to go and shaking hands with father left in his hand a new bank note, saying: "Wetherbee, a trifle use it in getting a few luxuries." Father was afraid he was robbing himself, but he was so surprised that he said nothing, only thanked him and concluded the old man felt generous and had given him a five or a ten dollar bill. He could not tell which as he had no glasses with him to read with.

After Mr. Jacobs had gone, when the attendant came in he gave the bill to him to get changed, the man hesitated and said: "Where shall I go?" Oh, anywhere but, says the man, "there ain't many places in the afternoon where a large bill can be broken up." Father said: "Well, it don't," said she.

I had a good sitting, and I will briefly relate what is connected with my father. She said: "There is an old man here; his name is John, same as yours; why, he is

your father." I expected he would say he came according to promise, as it was the first time he had ever manifested, and that expectation was very strongly there in my mind, but he did not say so; so mind reading does not fit the case. He said he had been trying hard to find Samuel Jacobs. I, knowing well whom he meant, said: "You have seen him, have you not?" "No," said the spirit, "I have not; I have been looking for him; he was a good man, and must have been promoted before I got here." I knew the circumstances in connection with Jacobs well, and they were all clear in my mind the moment his name was mentioned and I consider it a remarkable test. This is very briefly stated, but I will relate the circumstances in connection with Jacobs which are interesting in themselves, and the reader will appreciate the reason my father's spirit had in trying to find him.

When living in New York my father had a little office in an upper room on South street for many years. Nothing but stores were in that vicinity; generally not of the highest class, or modern style. Samuel Jacobs had a small dingy little store in the street a few doors from father's locality. He never seemed to be doing anything, or had any customers or any friends. He had the reputation of being close and mean, but very little known by the larger or smaller traders in that neighborhood. He was poorly dressed, always seemed to have the same clothes on year in and year out. I had seen this old man many times in the course of ten or a dozen years not to know him, but father would point him out and comment on his want of neatness. It was the common remark by the neighbors that the organ grinders had learned that it did not pay them to stop there. Although a neighbor for ten or twenty years, father only had a nodding acquaintance with him and the nod only occurred occasionally. The old man minded his own business, not other people's, seemed to live by himself and for himself had apparently no associates. This brief description will give the reader a pen picture of Samuel Jacobs.

My father once had a severe sickness. He had written to me of the fact but I did not think it serious, for he was a remarkably healthy man, nothing was ever the matter with him and such people are apt to make mountains out of trifles. One day I got a letter from a minister's wife whom I was acquainted with as a school teacher before she was married. She wrote me that in visiting the sick in her neighborhood, she had found an old man who seemed to be nearing his end and had read the Bible to him. His name was Wetherbee and she found also that he was the father of the man she once knew so well before she was married. She wrote that if I wanted to see him I must come on very soon and if you are the man you used to be you will certainly come. This nearness to death was rather a surprise to me but it was impossible to leave just then; so I wrote to the lady with whom he had boarded many years, that I had heard father was very sick and I wanted her to do everything she could for him, let him have every attention and comfort possible and I would pay every bill and remunerate her and that I would be on there as soon as possible.

In about a month I was able to be there, though I knew then he was on the mend, but by no means well. I found him sitting up in an easy chair, but he had not been out of his room. After spending some time talking to him, I said I must now go and see his landlady for I supposed I owed her quite a bill. "No you don't, John," said he "I have paid her all up square." He said he was glad I wrote to her as I did; it did him good, for it showed that some of his family cared for him. Then he told me this surprising story; it made me think better of human nature, though it has never been my lot to meet such people.

He said when he was just on the mend, but before he was able to sit up, the serving man said "there was an old man down stairs who would like to see him." When he entered the room who should it be but his neighbor, old Sam Jacobs, the same untidy man as ever. "I was surprised to see him," said father, "for I had never been drawn to him and hardly considered him an acquaintance, but this call showed good feeling to take all the pains to come way out to Hoboken to see him," and says he, "I shall always think the better of him for it."

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He took the bill and his glasses and to his great surprise found the bank-note to be of the denomination of five hundred dollars.

I do not know much of this old Samuel Jacobs; from his name he may have been a Hebrew, but he certainly was a large-hearted Christian. It shows that one cannot always often judge a man by appearances. I do not wonder that sometimes men least known on earth are loudly spoken of in heaven and I am not surprised that my father, who survived him a few years, was trying to find him in the spirit world.

Written for The Better Way.

HYPNOTISM.

C. H. MURRAY.—NO. 5

One of the astonishing facts of hypnotic phenomena is that the operator on a hypnotic subject can so change the subject's mind in respect to the duration of time, that he can cause the subject to perform an act at a moment appointed weeks and even months in advance. For illustration he may say to the subject hypnotized: "In ten days from now at exactly ten o'clock in the morning you will feel a severe pain in your right hand that will last for two minutes." When the hypnotized subject is awakened he remembers nothing of this prediction, but if a watch is kept upon him at precisely the time appointed the subject will complain of the pain and it will last for two minutes. The appointment may take any other form as: Three days from now while you are at supper in the evening you will introduce the theme and tell some fact in relation to the death of your grandmother. At the time indicated the medium will be found to faithfully carry out the charge given him. The suggestion may even be made more exacting in its details, as: Thursday morning at 2 o'clock you will awaken in great anxiety and will get up and write a letter to your sister. The task will be punctually performed. It seems there is some psychic machinery that the operator can adjust—as he would wind up an alarm clock and set it to go off at a fixed time—that it will keep the appointed moment with its correlated incident under stress, and when the time arrives the springs of the mind are set free and have sufficient force to supersede any other topic that claims the attention. Any matter that the medium is charged with while in the hypnotized state will remain in the mind and be faithfully executed in the awakened consciousness. This fact is of great importance. The operator can say to the medium, you are not to allow anyone else but myself to control or direct you while you are in the hypnotic sleep. If this is sufficiently impressed on the mind, no other person can obtain any ascendancy over the medium except the operator permits it to be done. Now, suppose the medium is a person being hypnotized with a view to prepare her for spirit control, and the operator says to her, You are not to permit any dark or undeveloped spirit to control you at any time; you shall hold yourself positive against any such influence and rise superior to it. The operator's admonition in such a case will be supreme and will have precedence over any dark spirit that may seek to control or misdirect the medium. It should be remembered however, that this authority or predominating will of the operator is not perpetual. It lasts for three or four months without any intervening hypnotizing but in time will fade away and must be renewed from time to time. If it is not practicable, on account of the medium's changing location for the same person to hypnotize her then she should apply to some other person in whom she has confidence and be hypnotized by him; more especially should this be done if there is any indication of obsession by evil spirits. It is well known that some of our best mediums who are unprotected or unsuspecting by any earthly friend, become erratic at times, and, being borne down by the overwhelming influence of some masterful obsessing spirit, do acts that are quite uncharacteristic of themselves and to the cause they represent. It is also the case that some of our public men who are sensitive, become the victims temporarily of obsession; especially by spirits that have an inordinate thirst for intoxicating liquors, and these overpower them to obtain indulgence for their consuming passion for drink. Now, here is where hypnotism exercised by some one who fully understands the philosophy of such evil controls, can be of the greatest service. It is not too much to say that every good medium should have an earthly guardian and not wholly trust to unseen and unknown controls. I was once consulted in a case where a lady had been developed as an automatic writing medium. For a while all went well and she was one of the happiest of women. She had many communications from all her friends and often from her deceased pastor. Suddenly all this ceased. A most vicious and unhappy spirit—a murderer that had been hung—took such forcible possession of her that she had no rest. He would compel her to get up in the night and go out in the street, and although she was perfectly conscious she could not resist his demoniac influence. Her husband in great despair requested me to come to their assistance. It required a couple of days' work to overthrow the dominion of the evil disposed one and

restore the lady to an equilibrium of mind where she would be proof against any further assaults of her unwelcome visitor. Now, there is no question that had she been hypnotized in the earlier stages of her mediumship and made proof against the advance of any dark spirits, she would have had no trouble. I am pleased to add in this case that her courage was sufficient to carry her through her distress, that she did not renounce Spiritualism or attribute it wholly to the devil.

Written for The Better Way.

ANOTHER VIEW OF THE INVESTIGATION.

V. G. WHEELER.

A Boston paper announces that certain clergymen in and about Boston are forming an association for the investigation of Spiritualism, including already some individuals well-known to the public. Some of them, at least, have been accustomed to cut away the illusions of the ages as far as they could and hold their relations with their churches.

While every Spiritualist will bid them "God speed," yet it is indeed a presumption on the part of that committee, and is in keeping with the egotism which more than all else retards the progress of truth, in that certain individuals who think they have a larger glimpse of it than their competitors. Assume a superior relation to its various arcana and insist on monopolizing or directing progressive movements, which in the majority of instances destroys their usefulness. When the world realizes that every human being has within his nature possibilities of the grandest that have lived, it will begin to seek the hidden germs of wisdom (which is accumulated experience) and truth that lie dormant in many humble lives, and thus to find a conclusion which is reached by the many and not by the few.

The attitude of these gentlemen, and the ladies who propose to join them, leads one to believe that it is their conviction that no other investigators have ever approached the subject seriously to get at the facts;—poor souls—they will discover if they really assume to seek a basis of absolute truth, that they have been the dupes in the past and that this charge will not hold against those who accept the fundamental truth of Spiritualism. Now, naturally, many assume that the truth dwells with them alone, and really believe they are going to settle a momentous question for all time, now they have undertaken it, when, as in this instance, proofs have almost been thrust upon them from time to time. The question heretofore, which too often concerned the pseudo investigators, has not been: "Is this a law of natural procedures, which, possibly, we have overlooked?" But the point at issue has been that admitting its conclusions, concedes the truthfulness of the assumed authenticity of their dogmas, lest their foundations might be undermined, they hesitate to seek the proof. Just here how ridiculous are the various sects, existing in what we consider the more intelligent and advanced bodies of so-called Christians. I deny the proper application of the sacred name to any of them. Think for a moment of the assumption that particular form of ceremony, which in itself cannot be vital to any end in the life—spiritual—more or less water, as a means of salvation. The idea that mortal man can be saved except by right-doing, and only to the degree of that right-doing. And now representatives of the churches that have been under the domination of these fallacies for ages are going to set the world aright. "We will clear the mist from this delusion and give our dear people peace" in their venerable illusions. I am surprised that some of the individuals named should take such an attitude, as they have been nearly in the front of all progressive movements in their churches, for this announcement assumes at the outset that the question has not in all these 40 years vs. 1800 years been thoroughly investigated. Indeed, the assumption is unavoidable, that in their judgment, no one capable of exposing its fallacies, might be undermined, they hesitate to seek the proof. Just here how ridiculous are the various sects, existing in what we consider the more intelligent and advanced bodies of so-called Christians. I deny the proper application of the sacred name to any of them. Think for a moment of the assumption that particular form of ceremony, which in itself cannot be vital to any end in the life—spiritual—more or less water, as a means of salvation. The idea that mortal man can be saved except by right-doing, and only to the degree of that right-doing. And now representatives of the churches that have been under the domination of these fallacies for ages are going to set the world aright. "We will clear the mist from this delusion and give our dear people peace" in their venerable illusions. I am surprised that some of the individuals named should take such an attitude, as they have been nearly in the front of all progressive movements in their churches, for this announcement assumes at the outset that the question has not in all these 40 years vs. 1800 years been thoroughly investigated. Indeed, the assumption is unavoidable, that in their judgment, no one capable of exposing its fallacies,

therefore eat before going to bed, having put aside work entirely at least an hour before. If they are not hungry they should simply be instructed to eat, and if they are hungry they should eat whatever they want. A glass of milk and a biscuit are sometimes all that can be taken at first, or a mashed potato buttered. If possible the night meal should be taken in another room than the sleeping apartment, and for men in the city it will be found advantageous to go out to a restaurant. Before eating, however, a bath should be taken, preferably cold or cool, which should be given with a sponge or stiff brush, and the body thoroughly rubbed off with a coarse towel afterward. The bath need not be more than five minutes in duration. Rather than this, the patient should go to bed at the same hour every night and arise at the same hour every morning. There is a popular superstition that grown people should not eat immediately before going to sleep; that it will give them indigestion or nightmare, or both. The writer cannot see why adults should be so very different in this respect from babies. The average person should be in bed seven or eight hours, which is time enough for the digestion of almost anything edible. In our American life the digestion carried on through sleep probably has the better chance for thoroughness.

"I do not wonder that some alarm was shown at a meeting of Spiritualists in New York, for this movement means clear-headed honesty and truth." I am certain that this statement is a fiction, for Spiritualism has nothing to fear from the most thorough investigation of the foundation principles of its beliefs. Indeed, all the believer in Spiritualism asks of the non-believer, is: "Seek for yourself in your own way, but seek the truth and you will surely find it." That would fairly state the motto of every spiritual association in the land. Certainly no class is more anxious to detect fraud than the majority of spiritual believers. While human nature enters into their organizations, as it does into all others, I would like no better undertaking than to prove that there are more fallacies not proven held by the church of to-day than in all the spiritual associations that ever existed. Taking into account the average intelligence of the church people on general subjects, there is no such gigantic deception dominating the intelligent thought of the race to-day as the assumptions of the so-called Christian church in its effort to maintain the venerable and moss-grown dogmas of

their faith. Indeed, the tender shoots which have sprung from the roots of their legends have become rigid lines of enormous growth, binding the spirit of man in its prison house with the illusion that its assumptions pave the gateway of heaven for mortal man. Had Spiritualism proven instead of disproven their fallacies, it would have been welcomed and absorbed quickly. When men of any class make divine principles subservient to human prejudice, and to the perpetuation of superstitions which are opposed not only to facts but to common intelligence, it is time that some one should at last begin to break down the monstrous barrier to progress in divine truth. Be assured when the proof takes away the foundation of their structure of illusions, the quest will have lost its attraction; thus it has been over and over again.

Whoever has asserted truth in opposition to venerable errors that did not pay the penalty? The Christ, the grandest illustration of the possibilities of humanity, more than all. He assuming and demonstrating in his own life the belief of the Spiritualists of to-day, but their name is legion, a host of sainted names rush to memory, of those who dared to be true to their inner convictions and had the inspiration to know that the highest duty is to be true to our interior sense of right; true followers of the Christ in spirit even if their human weakness may have erred at times in detail. What all the world may say will never move one imbued with the spirit of the master—martyrdom is glory when truth is the cause. In common with all devout believers in this divine message to the world, I earnestly hope that this investigation will go forward and that it may be thorough and exhaustive, and if honestly and fearlessly conducted truth must prevail—God speed the right.

Thanks,

To the Editor of The Better Way.

It is quite customary for societies to thank speakers and mediums for services rendered. We are always in position to thank societies for courtesies and generosity. The local workers make many sacrifices and are deserving of compliment for generous labor. We desire to bestow a tribute of love to all local workers and societies; but especially do we desire to express thanks unto the officers and members of the First Spiritual Church, of Pittsburg, Pa., for past favors and good will. During the month of February they have added obligations for our esteem, which has blossomed into a love that as spirits in the flesh shall leave our influence of beauty upon the world when it shall be excommunicated. The officers gave us good cheer and courage; the members social good will and public applause; the ladies' aid society a hearty testimonial reception; and special friends loving tokens of silver and beautiful flowers. We most surely shall ever invoke blessings of the spirit upon the people who so lovingly for humanity. Fraternally,

G. W. KATES AND WIFE.

EAT AND THEN SLEEP.

Most animals, especially those in a state of nature, sleep after taking food. And why shouldn't man? But the old fogey lesson is not to go to bed on a full stomach. Under the head of "Eat before going to bed," we find this sensible article credited to a medical journal:

"Most students and women who are troubled with insomnia are dyspeptic, therefore eat before going to bed, having put aside work entirely at least an hour before. If they are not hungry they should simply be instructed to eat, and if they are hungry they should eat whatever they want. A glass of milk and a biscuit are sometimes all that can be taken at first, or a mashed potato buttered. If possible the night meal should be taken in another room than the sleeping apartment, and for men in the city it will be found advantageous to go out to a restaurant. Before eating, however, a bath should be taken, preferably cold or cool, which should be given with a sponge or stiff brush, and the body thoroughly rubbed off with a coarse towel afterward. The bath need not be more than five minutes in duration. Rather than this, the patient should go to bed at the same hour every night and arise at the same hour every morning. There is a popular superstition that grown people should not eat immediately before going to sleep; that it will give them indigestion or nightmare, or both. The writer cannot see why adults should be so very different in this respect from babies. The average person should be in bed seven or eight hours, which is time enough for the digestion of almost anything edible. In our American life the digestion carried on through sleep probably has the better chance for thoroughness.

There is said to be a large field for the growth and manufacture of tobacco in Victoria, but so far the efforts made in this direction have met only with indifferent success, owing to the defects arising from want of knowledge in the drying and treatment of the leaf after it has been cut.

A machine, said to be a marvel of lightness and ingenuity, has recently been built in Australia for experiments in flying through the air. It is propelled by an engine fed with compressed air.

Reported for The Better Way.

THE RAMBLER.

Mr. A. Willis, the well-known materializing medium of this city, some time ago, gave your humble servant *carte blanche* (with the privilege of bringing a friend to comfort his loneliness homeward) to attend his seances, and after a series of inquests and observation has concluded that Mr. Willis is not only a first-class medium, but a gentleman in every respect and worthy the attention of all respectable people.

A large part of the phenomena that transpire in his presence have already been described through these columns, but we will mention them nevertheless—with variation.

A big manifestation is certainly the manner in which the spirits manipulate the "trumpet." The world would designate this instrument or piece of merchandise a tin horn, a Christmas horn, or a fog horn. However, it may be about three and a half feet in length, but is simply made of tin, is hollow within and about three inches wide at the base, thus no room for even an educated parrot to find lodging. Now, this horn talks. I. e., while being held by the medium at arms length, one may hold a conversation with a voice within the trumpet. That it is not ventriloquism was proven to the writer most conclusively. For he requested to have the trumpet speak or answer his questions while holding it himself. It spoke just the same, and now some ten feet away from the medium. Your rambler then placed the trumpet on the floor and covered the top tightly with his hand. It spoke just the same, only that the voice seemed imprisoned. He then swung the trumpet in various directions, but it spoke just the same, only with a sort of wavy, tremulous vibration in the sound; and to crown the test the medium was speaking at the same interval to a neighbor on an entirely different topic; both voices being heard in concert.

Thus the ventriloquist theory is exploded. But, suggests another skeptic, may not some ventriloquist be in hiding? Even if that was the case, how would the ventriloquist know where to pitch his voice to make it sound from the trumpet every time, when the room is inky darkness? Now, spirits can see in the dark and are thus able to find the trumpet though in a bag.

That they can see in the dark was furthermore proven by a musical demonstration. Just before closing the trumpet seance, a voice from the same said, a spirit would try to play on the parlor organ that was standing open in one corner of the room. After a few moments of silence, the bellows began to be plied and thereupon the organ began to play "Nearer my God to thee." It was not a jumble and stumble as even an expert mortal would play were he to try the experiment in the dark, but a sweet accord of both treble and bass, harmoniously interblended, and proved that the spirit player was a thorough musician—some of the most difficult chromatic passages for both hands being introduced. And that it was not a mechanical organ that may be worked by a crank or pedal the writer assured himself of by experience. To make a test of it to your humble servant, it was said through the medium that the spirit player was a friend of the former, and while playing an illuminated emblem of the spirit—something by which she was known in earthlife—was pending over the organ. It was immediately recognized as a symbol of an order to which she once belonged.

Later the darkness was dispelled sufficiently to see the time by a watch, and in this light a trumpet was seen floating about the room, as usual talking. This was regarded as the most convincing impersonal test of the evening; i. e., a test for everybody.

Spirits materialized as they generally do at these seances of Mr. Willis. One came to the writer, or rather called for him in the cabinet. The face was familiar, but the identity could not be so quickly recalled. Then asking the spirit "who are you," the latter whispered the name of a recently departed prominent general. There was a resemblance, surely, only that the one in question looked very much younger than what might have been expected. That it was a spirit was proven by its sudden dematerializing in view of your scribe. But the youthful appearance of the spirit can be accounted for in two ways. In the first place spirits seldom return in the emaciated form that they left on earth, and secondly they partake of the medium's magnetism, or are clothed in his astral and thus look older or younger according to the age of the medium—in the above instance the medium being very much younger. At all events, we have no reasons to doubt the spirit; and even if it was not the general himself, it was someone representing him, as it is often done by controls and by permission of the spirit in question; or one spirit controlling another, as a spirit may control a mortal for identification and manifestation. Such was but a small part of the entire program of the evening, but we hope, interesting to the reader.

HAWKEYE.

We do not have great trials and sharp agonies and heroic works to do every day. It is very small strokes that make the diamond shine.

Written for The Better Way.
SPIRITUAL PHENOMENA.

WILL C. HODGE.

Among the various phases of mediumship, there is none more satisfactory and convincing than independent slate writing. This when produced under conditions that preclude all possibility of fraud by the medium, settles the fact conclusively that there is an intelligence somewhere apart from the medium which is capable of understanding and giving intelligent answers to questions. Not only this, but those intelligences frequently impart knowledge not known to the medium or the investigator, and have on various occasions proved their ability to correctly read future events.

Two of the finest instruments for this phase of the phenomena can be found in the persons of May and Lizzie Bangs of Chicago, Ill. We are aware that much is being said in certain quarters to discredit the genuineness of the manifestations occurring through the medium powers of these parties, and for this reason we shall try and be explicit in our statements, giving nothing but absolute facts and leaving the intelligent reader to form his or her own conclusions.

Calling at 22½ Walnut st., Chicago, Feb. 1st 1889, we asked for a sitting for slate writing, and was told that May Bangs would grant us an audience. We state here that it was our first meeting with the medium and as we gave no name, are sure she could not have known anything in regard to herself. We frankly told her we were not skeptical but nevertheless proposed to keep our eyes and ears open, a proposition to which she laughingly said, "That's all right." It was about 10:30 a. m., and a bright clear morning.

We sat at a table not more than six feet from a large window through which the street was plainly visible as there was no attempt to darken the room or to even soften the light. Handing us a tablet about 3 by 6 inches in size, we were asked to write four questions on separate leaves and fold them, and she would leave the room while the questions were being prepared. This she did, and we wrote and folded each question to about the width of one half inch and again folded them in the center, bringing the ends of the paper together. Each question was treated in precisely the same manner, after which we closed our eyes and mixed them up which made it absolutely impossible for any human being to distinguish any difference between them. Taking a slate and putting a small bit of pencil upon it, the medium with her right hand placed it under the table saying, "we will see if any of your friends are here." We plainly heard the writing and upon taking the slate from under the table, there appeared upon the surface, "Your friends are here, and will communicate with you." This was signed George.

We were then requested to take one of the prepared questions in our hand, which we did, holding it in the left hand, while the right was placed upon the table. We sat at the side of the table while the medium was at the end and on our right. Holding the slates as before in her right hand, she placed her left elbow upon the table and rested her head upon her hand. The writing commenced immediately and the message was as follows:

Dear Will, I come to you to-day with intense love and greeting. I loved you while here in the earthly form, and now that I am a spirit, I love you with a greater love than that of earth. And it is for this love that I turn from the beautiful paths before me to teach you of the beautiful paths beyond. There is but a veil of the material between this mortal sphere and our spirit realm, and by your continued investigations, you will see more clearly into our spiritual home. Your loving wife. MARY HODGE.

Upon opening the pellet held in our hand, we found the question, "Dear Mary, can you give me greeting from the spirit side?" Holding another question in our hand we immediately heard the sound of writing, while the medium said: "Over your head I see the letters, M. A. N. O. R. T. H. R. O. P. Upon taking out the slate we found the message:

My kind friend Will: This is indeed a great pleasure for me to come to you and communicate in this way. I was interested in you while in the mortal form, and am none the less so now that I am a spirit. I have been with you many times in spirit and tried to guide you. There is a change for you in the near future, which will result much in your favor.

M. A. NORTHROP.

Upon opening the pellet, we found the question; "M. A. Northrop, Esq. Believing you interested in my welfare, can I have a word from you?" The next question was directed to E. V. Wilson, as follows: "E. V. Wilson are you still interested in yours, fraternally, Will C. Hodge?" This elicited the following response:

My kind friend Will: I came to you to-day to open wide the door to our spiritual world. How wonderful is life. The continuing, ceaseless flow with only the curtain of materiality hanging between love, hope and ambition, unfolding like the summer flowers, reaching out in their grand possibilities, looking upward through the vast archway of life following the light of progress, while only love binds us to earth, and through its powers we come to you, blessing you with its inspiration and asking you through every avenue presented to us until in time you join us here.

E. V. WILSON.

Upon another slate was written:

Kind friend: You are surrounded by a bright band of spirits, who are ever striving to guide you onward, and upward in this beautiful truth.

There is a work of usefulness before you, and it is our desire for you to place yourself in a condition whereby we may in our silent way consummate this. When you are alone and in

deep thought, it is then we are by your side, striving to impress you with our presence. Each one is unfolded from his own standard and growth here, and therefore should seek to improve the same. The more spiritual they are here, the easier it is for us to control them.

Vera Grimes.

Upon opening the pellet we found the question. "My Spirit Guides, can you advise me, and what of my future unfoldment?"

Another slate was written full in answer to three oral questions, and the final writing was produced upon the inner surface of two closed slates which were thoroughly cleaned by myself, and held in my own hands about a foot above the table, the medium simply taking hold of the opposite corners of the slates. Under this condition the following message was received:

My dear husband Will: The pleasure I experience in coming to you to-day is beyond the power of expression. To know that I can return to the earthly sphere, and through the influence of this medium demonstrate my presence here to day. I come to you many times in spirit and although you cannot see me, I want you to know that I am ever near. The time is coming and not far distant when you will receive better evidence of this through your own influences. There is much more I would like to say, but cannot to day. Your loving wife.

MARY HODGE.

These messages were produced under the conditions named. There was no possibility of collusion or even mind reading, as we could by no possibility know the contents of the pellets ourselves until opened, and the medium did not even touch them during the entire session. The prediction made by my wife in her last message was most gloriously fulfilled the following April and May, while living in Topeka, Kas., where we twice saw and conversed with our companion face to face in the open air, and once in a hall filled with people at Fairmount, Kas. The prediction made by Capt. Northrop, was fulfilled on the 4th day of the following March. We wish to say a word in regard to the powers of Lizzie Bangs as a slate writing medium who has given equal satisfaction to a number of intimate friends, among them a prominent physician and level-headed business man who, at a sitting with this medium, was allowed to use his own slate which he tied in his pocket handkerchief, and putting in a small piece of pencil, hung the slate upon the gass jet, beyond the reach of himself or the medium. While hanging there, writing was plainly heard going on, and an oscillating or swaying motion of the slate was plainly discernable. When the writing ceased our friend removed the handkerchief, and upon the slate was a long and pertinent message signed by his spirit mother, while in one of the corners, was a representation of a full blown rose, in the center of which was the name of his little boy, also on the spirit side of life. He avers that the medium did not even touch the slate during progress of the manifestation and he is a man whose word would be unquestioned by all who know him. He, like myself was an entire stranger, and in this case at least there were no curtains behind which confederates could have concealed themselves, and produced a swinging motion of the slates. An explanation which a certain party claiming to be a Spiritualist seems desirous of establishing in the minds of the people.

This plain narration of psychic experiences may not be sufficiently scientific to meet the demands of Modern Boston. Clergymen who evidently think themselves capable of solving all mysteries in behalf of themselves and the rest of mankind, but there are facts, and facts are stubborn things.

OUR QUESTION DEPARTMENT.

Who are our spirit friends, guides, controls, etc., and in what relation do they stand to us?

NEOPHYTE.

Some spirits are so far away or so divorced from their mortal friends by conditions and environment that it is almost impossible to reach them, and then only by impression or inspiration through which to convey a suggestion or a feeling of hope to encourage them in their daily toil.

This is not only the case among non-Spiritualists, but among Spiritualists and even mediums as well. It is not always our nearest and dearest friends that surround us, or that our daily companions, and controls, but spirits of our own category—spirits who are attracted to us by present tastes, habits, desires, and often ambitions. Our most beloved spirit friends are frequently separated from us because they have outrun earthly conditions too far to be attracted to the earth's sphere directly, and thus have to reach us through intermediary spirits—spirit mediums or such who are mediums or mediumistic in earth life and have continued their profession in spirit life for the benefit of other spirits and mortals whom they control, and through which means they too are preparing themselves for a higher and better state. And there are also some who have not yet attained to our condition or spiritual unfoldment as individualized beings, and who too find it difficult to communicate with us directly, having to resort to impression, if potent enough in will-power to do so, and if not, to send word through our controlling agents. The latter however is not often the case, for spirits are even more sensitive about encroaching upon society higher than themselves, than mortals are—except invited by a feeling of sympathy and good feeling and thus shield the spirit from

embarrassment in the presence of the mortal's controls or natural attractions.

Of course, many have Indian guides and would question this assertion. But are they sure of being higher in spirit, morally considered, if not intellectually, than these attractions? The human soul is gauged by mental and moral force or potency. Some are mentally or intellectually high but lack in moral force—i. e., in the so-called love development while others have a surplus of moral force (love) to counterbalance the lack of mental force.

Indian guides are educated in spirit for such work and furnished to mediums at compensation, this being generally paid by the medium or the latter's surroundings; and if unable to obtain it there, at schools controlled by a higher order of spirits, which accounts for the absence of controls at times for hours.

Of course, we have our natural attractions despite this protecting control. These are invited to our spirit body—our character in which are stored the forces that move the animal in us—that animates us negatively, as it were—the spirit body containing the negative and the soul the positive forces, as love, generosity, humility, purity of thought, and the moral principles generally. Indian controls have nothing to do with either of these. They are present to protect the physical body (which is one with the spirit in sensation or feeling as long as alive) and thus to prevent suffering that uncongenial influences exert on the body, of course through the spirit, as this is the real sensorium. So in protecting the body, these controls protect the spirit as well. But not from our characteristics or weaknesses, passions or evils. These are as distinct from our sensibilities or feelings (sight, hearing, smelling, tasting, diagnosing, psychometrizing, etc.) as water is from alcohol.

Our characteristics therefore bring us in accord with our natural sphere of the spirit world. Whatever class of spirits come to us through our bodily controls or during the absence of the latter, will be our companions should we pass over just about that time. According to these we may study self. Whatever they are we are—good, bad, or indifferent, in the spiritual scale. And if they cannot manifest through our own mediumship or other mediums, try a spirit photographer. The faces shown on the delicate photographer's plate generally indicate one's spiritual states or sphere—each face representing a characteristic, passion, evil or vice—good or bad quality, and from which we may study further and govern ourselves accordingly.

Such are the deductions made from mediumistic experience, and those who doubt it, let them try it to be convinced. Experience teaches and such is knowledge.

To the Pure all is Pure.

To the Editor of The Better Way.

More than three score and ten years ago I lived near a pond in which dwelt many creeping and swimming things which, to me, were unclean, for I had not learned to consider that none of nature's productions were unclean, unless put to improper use. In the bottom of that pond the decayed vegetation of unknown centuries was deposited, forming a mass of filth, unsightly and of unpleasant odor. Sometime in the past, evolution had scattered tiny seeds for development in that pond, which, after summer had kissed and warmed the water, those seeds without dying (as St. Paul thought necessary) vegetated and produced roots, (for a base of supply) from which sprung the white lily, emblem of beauty and purity. So may we have faith in those who, to us, seem the most degraded of humanity, there are seed waiting conditions to germinate and unfold to purer life. Let loving sympathy be the lever for their uplifting.

I like your nomination for President.

F. P. LOW.

Why We Die.

The most common cause of death is fat and lime. Microbes are mere accessories in causing death. Take myself as a case in point. Once, when younger, I could lift my leg on a level with my head. It is an effort for me now to get it half that distance. Lime deposits are the cause of it. It is only a few days since that I performed a post-mortem on the remains of a distinguished journalist who died in this city at an advanced age. When I reached his heart I took my knife, and, on rubbing it over that organ, it sounded as if it were being rubbed over a rough stone. The heart was fairly incased in lime. I have now under my care a distinguished literary man—a nonagenarian. He is going to die. (The patient has since died.) His death will be caused by abnormal deposits of lime. There is no mystery in death. It is as natural for man to die as to be born. We are born, we develop, we grow ("grow" is right), and we die. Is there any thing strange about that? Man is like a tree. He lives his time, then withers, decays, dies. When we shall have learned every thing we shall be wise enough to prolong the life of man, but by reason of the materials of which the body is composed he must die.—Dr. P. Wales.

An Austrian has invented an instrument resembling a piano in appearance, which contains six violins, two violas and two violoncellos, and is manipulated by a keyboard.



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ISSUED EVERY SATURDAY BY
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A. F. MELCHERS EDITOR
CINCINNATI - MARCH 14, 1891

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent Six Months for One Dollar.

The BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are inserting our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of notice.

When we print after mailing of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists' Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to,

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CINCINNATI, O.

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OUR GREATEST NEED:
Harmony between the Phenomena
and the Philosophy.

People in every age and clime have been prone to antagonize or ridicule new theories or truths, however progressive their mission or good their intent, and whether pertaining to church, state or the scientific realm of society; and Spiritualism is not exempt from this prospectus of human pulsation. But if we mistake not, it is as much due to a misapprehension of the true issue at stake as to a disapproval of what it teaches or reveals—the blame of which lies as much at our own door as it does with outsiders.

Of course, no rational thinker denies any theory until he can disprove it, either by logic or by fact; but the casual observer or neophyte more readily grasps the absurd or frivolous in connection with a new revelation than the philosophical or scientific, and on this shapes his decision.

Spiritualism would find many more advocates, were it properly presented—i.e., as Spiritualism simply—minus the side issues, the iconoclastic element that has undertaken to regulate it, or the absurdities that have been dragged into it by tyros and non-mediums, who know not, nor able to sense the needs of the cause or the demands of the spirit world in connection with it.

But this is not all. Spiritualism is at present suffering a drought in many localities, and principally caused by the dissensions, petty jealousies of mediums among themselves, and differences of opinion concerning another matter which can never be solved without the spirits' aid and say-so—organization or centralization.

As societies recognizing each other we are already very well organized—except where they have been disrupted by the combat of a certain class of mediums for supremacy over another class. But this does not affect the growth of Spiritualism on the whole considered, nor a lack of interest in new places or where the aforementioned influence has not yet reached or liable to reach. But it does cause irritation where it is predominant or has polluted the aural surrounding of a community.

Of course, once a Spiritualist, always one. A man cannot deny or retreat on that which he knows to be true, but he can and does withdraw his patronage or support when he becomes dissatisfied with the management of affairs or the unspiritual conduct of those whom he desires to revere as leaders and comforters. And in comparison to this internal dissatisfaction, there is a falling-off in the tide of new converts. Conscientious Spiritualists will not introduce a stranger to his faith (that is supposed to be the most truly spiritual) while selfishness or jealousy, discord and envy are rampant.

Now, such is not Spiritualism. Mediums must practice what they preach, or they make the cause appear ridiculous or absurd in the sight of the materialistic world, and by which the whole system is gauged.

When mental mediums or speakers and lecturers operate against physical mediums, or vice versa, local disintegration is sure to follow.

The philosophy and phenomena must go hand in hand, or we shall soon have no Spiritualism at all, and both classes of mediums will find themselves minus an occupation, like so many Othellos, with a surplus of time to study self and regret not having done so before their fall from grace.

The spirit world is running this isn't; not mortals. Nor are mediums the bosses. They are but the humble instruments through which the spirits operate, and only can operate when the mediums themselves acknowledge this fact. But some say they do. Yes; but not in the right spirit. When selfishness predominates, their own spirit puts into the mouths of attracting spirits what they want said or done; and this has been carried to such an extent at times as to

make Spiritualism odious to the tastes of all well-meaning and right-minded advocates of the cause.

A medium that will use his or her gifts for selfish or venal purposes of any kind is no better than an ordinary fakir, and should be ostracised accordingly.

It is true, every medium must live, and should have the same comforts that orthodox Parsons enjoy, but they should not forget that their mission is to bring light into the hearts of humanity, and thus stand as exemplars before the world.

We cannot expect recognition with blots on our petition; nor veneration when the most glaring inconsistencies predominate within our ranks. We are invited to combat bigotry, but are bigots ourselves; to show up the errors of other systems when we are full of error at home; to expose the selfishness of Christian preachers, when our own need exposing; or at least a rebuke for their unspiritual conduct. We know there are many good and worthy mediums in our field who are true Spiritualists, but they do not constitute the whole.

But Spiritualists too are in a great measure to blame for both the discord among the two classes of mediums and the struggle now incident. With many believers Spiritualism is simply test-hunting; and thereby neglect Spiritualism as a cause; while those who have been satiated with tests are ready to abolish physical mediumship, and thus destroy the phenomena or the very foundation on which the whole structure is erected.

Then there are some always ready to give vent to their stored-up wisdom, striking a napoleonic attitude, but with hands shoved down into their breeches pocket, when giving it, though seldom exhibiting patriotism enough to elicit a quarter thereto from society purposes in aiding to pay for propaganda—the next most important fact in connection with our ism as a cause.

All must labor together and recognize the necessity of both the phenomena and the philosophy of our issue or principle at stake. We cannot afford to sever the main structure from its foundation. They must be kept intact; and if there are those who will not obey, they might as well be outside for the good they do. In fact, the cause is safer without them.

And furthermore, let us be consistent, and do unto others as we wish to be treated ourselves. Local progress will depend on this and as we otherwise present our views. Much of the "cranky" has been eliminated in the past two or three years, and now we should begin to clip off other fungus growths; and among them is our desire to find fault without first assuring ourselves that the mirror of self-reflection cannot be held up to our own vision for retrospection and introspection.

Consistency is a bright jewel to have in a wreath of principles or moral pretensions, and we should obtain one at any sacrifice.

Spiritualism should be presented to the world in its purest garb—freed from dissension and narrow bickerings; freed from deception in mediumship, whether physical or mental; and freed from self-deception, so as not to lead others astray who are perhaps a little too credulous for their own good. We do not wish to be misunderstood by the world; for most of the opposition has arisen from misconception. Not only against Spiritualism, but we believe against most new issues.

Even Re-incarnation or Theosophy might find favor if properly presented. But people judge the mother-branch by the fungi attached to it, and thus reject the theory in *toto* as a myth or an impossibility. For similar reasons Spiritualism is rejected—except where it has touched the hearts and intellects of people at the proper time, and rationally. We must appeal to their senses for conviction, however, though intuition is a sense, and may be appealed to when sufficiently unfolded to be utilized or brought into requisition. But we must grow into the latter through soul trials as we may develop the sense of psychometry through physical trials—pain or abnegation.

But spiritual growth is needed everywhere—both by our mediums and the advocates of Spiritualism. The true issue or true philosophy of it cannot be taught without introspection on part of the student. And we are all students as yet. Let us begin with self in order to grow into true comprehension of this grand revelation.

We don't know yet what we want or what we are, and in this infant mentality try to foist the blame of our slow progress on one another—the psychics on the sensitives and vice versa.

Jealousy should find no room in the soul of a true medium. Everyone who believes him or herself an instrument of the higher spirit world should prove it by high-mindedness, nobility of character, and a true pride which rises above the clamor for sympathy, praise or wealth. Many hold Jesus up as a sample for hearers to follow. Why not make an example of the life to lead by which to reach a happy future state? Did Jesus ever claim for acknowledgement, resolutions of thanks, or newspaper puff? If he did he was a poor exemplar for humanity to take pattern after, and so are our mediums who are like him.

We did not desire to offend; but hav-

ing been solicited to be pronounced against that which is wrong, we felt it our duty to begin by trying to clear up our own household of its cobwebs and inconsistencies, for we cannot speak with authority until we have become true to ourselves. This we may do by remembering that Spiritualism has come to prove the immortality of the soul through its phenomena, and to lead from thence higher through its philosophy, but which is to be practiced by the clergy as well as laity in our ranks. The two cannot be divorced, and those who make the effort either way are not Spiritualists. True Spiritualism means progress. Let the efforts prove the nature of the cause through the law which governs it, love!

PERSONAL FREEDOM OR CREDAL DESPOTISM, WHICH?

Are our good orthodox churches destined never to be freed from the spirit of unrest and internal dissensions which of late has seemed to obsess them? Our staid, old Presbyterian Church, after many internal throes, has her creed in the hands of a churchly commission for recasting, to make it presentable, if possible, to modern thought and thinkers. The old creed has heretofore kept the church in a state of chronic quietude.

It was born of the brain of good John Calvin; later was retouched by the Westminster and Saybrook conventions.

This so-called "body of divinity" authoritatively settled the orthodox doctrine of "the secret councils of God," and the

future disposition of baby and more mature souls by a divine election and reprobation scheme put in motion an eternity of ages before the race was born. It is far from being "settled" in the advanced intelligence of this generation if the New York convention of last year is any criterion upon which to form a just judgment in the premises.

Then comes the celebrated Andover controversy, which, strange as it may seem, still lingers in the highest civil courts of Massachusetts awaiting decision and settlement. It reminds us of the early times of the colonies, when the church and its elders not only held the cure of every individual conscience, but dictated and approved every law passed by "The Great and General Court of Massachusetts Colony," and the "General Assemblies" of Hartford and New Haven colonies of Connecticut, but made the judiciary of those colonies bow before the same footstool.

Just now the Union Theological Seminary of New York has a live bee in its bonnet, which is creating a profound disturbance among the creedal drones. A certain professor has had the courage to assert his opinion—and though we have not seen his syllabus, yet will wager an apple of as good a quality as that eaten by Eve and Adam that he has proved his assertion—"that all Scripture is not inspired." This invasion of the very crypt of a dead Calvinism is arousing the sleepers in the good old Presbyterian Church. The Presbyteries in their separate theological and creedal hives are buzzing. Will it be a battle between the modern, progressive, working bees of the church and the old drones of creed and dogma? If so, we can discount the result of the battle in advance.

The Cincinnati Presbytery has caught the infection, has "snuffed the battle from afar," and one of our daily contemporaries heads the report of its proceedings of the 2nd inst., in large display letters: "A Theological Rumpus!" The exciting topic was introduced into the session of the Presbytery in the form of an elaborate preamble and a remarkable resolution, both of which will afford a rich feast for the antiquarian researcher fifty or one hundred years hence. The preamble sets forth:

That in 1882 the General Assembly, in view of the introduction and prevalence of German mysticism and higher criticism, and of philosophic speculation, did, in the name of the great head of the church, solemnly warn all who give instruction in our theological seminaries against inculcating any views, or adopting any methods which may tend to unsettle faith in the doctrine of the divine origin and plenary inspiration of the Scriptures held by our Church, or in our Presbyterian system of doctrines, by ignoring or depreciating the supernatural element in divine revelation, and add declare itself clearly and decidedly on the rationalistic treatment of the holy Scriptures, etc.

Resolved, That while we recognize the importance of full and free critical study of the Scriptures and kindred subjects, provided it be made in a reverent spirit, and with the purpose of vindicating the true nature of the Scriptures as held by our church, we nevertheless deem such utterances worthy the attention of the General Assembly, etc.

Now we affirm what this remarkable resolution amply sustains, that creedal Christianity, as at present administered, can only sustain itself by demanding that the reason of man, no matter how highly cultured or enlightened, shall only be exercised in full subordination to a faith in the formulas of a creed which accepts the whole book called the Bible, words, letters, and even punctuation marks, as plenarily inspired by the deity conceived of Judaism in the early age of the race, and that the Church in its synods, councils, general assemblies, and not in its individual reason, is authorized to interpret and apply the meaning of the text.

The Latin, or Roman Church, has always made that claim, and makes it now.

Martin Luther, the monk and the subsequent Benedict, revolted against that

individual reason and conscience in interpretation, and though his revolt established Protestantism, and made it possible that such a body as the Presbyterian Church of the United States could have an existence; yet he himself was excommunicated from heaven and doomed to hell with bell, book and candle. His followers to-day are re-enacting the old Papal role, and setting up the old claim which Luther desisted.

If Dr. Briggs, who has precipitated this live issue, should hereafter appear before the General Assembly of the Presbyterian Church, in defense of his just position, will he please rest his case before a jury of the enlightened world upon a single text found in the Old Testament Scriptures? A certain prophet desired his servant to prepare for a journey, and the order was given: "Saddle me—*me* the ass; and he saddled *him*!" Who has the right of punctuation, which, in this case, governs the meaning, the Church Council or the scholar? Brethren of the Church, may we remind you of the great fact taught by history, that the ear of progress is very destructive to old fences?

WILL THEY, THOUGH?

The *R. P. Journal* says that the Spiritualist camp meetings are deteriorating at which the *Progressive Thinker* becomes somewhat moved to let forth the following blast:

What think you of that officers of Lake Pleasant, Cassadaga, Onset, Hazlett Park, Clinton, Lookout Mountain and various other camps? That's pretty how'd ye do! Deteriorating, are ye? and yet with a progressive religion at your back! Oh! tell us, will you, my most noble sirs, wherein you are deteriorating, wherein growing worse? Will that grand old man, Dr. Watson, who has been a sort of superstructure to the Lookout camp meeting, tell us wherein it has grown from better to worse? Will Dr. Heals, venerable with age and ripe in experience, and one of the best men we ever met, tell us the actual condition of his camp as it gradually decends into the "slough of despond?" Speak out, Mr. President of Cassadaga, Onset, Clinton, Hazlett Park, etc., and give us the progress you are making towards final decay and disruption! Alas! deteriorating are you? The going down-hill process is your ultimate fate. What have you done, Mr. Officers, to cause the Journal to pour on you the vials of its wrath and displeasure? The *Progressive Thinker* columns are open for you to defend yourselves.

The columns of THE BETTER WAY are also open to a defence of the camp meetings, but we do not deem it necessary as yet. So far they have not been hurt, and will continue to prosper as heretofore, with perhaps a still better attendance for the free advertising they have received.

HON. WARREN CHASE,

Another pioneer worker in the cause of Spiritualism ended his earthly career on the 25th of February 1891 at his home in Cobden, Ill. He had reached the ripe age of 78. Though ill for some weeks past, he did not suffer any physical pain and was clear in mind almost to the last moment. He was happy in the faith and looked forward to a brighter future and a brighter awakening in the summer land. He has been identified with Spiritualism from its rise in 1837 and will not be severed from it now, though parted by the river of death. New life will be his and an active one; for one so long prepared for the spirit world is ready to enter upon duties that others have first to learn. Peace to his ashes, but joy to his soul is our epitaph.

MORE PROSCRIPTION!

Representative Holliday introduced the following bill in the Ohio Legislature on Monday last—almost a counterpart to the one before the California Legislature, and to which we referred with a broadside in last issue of THE BETTER WAY:

Be it enacted, etc., That any so-called clairvoyant, medium, or other fortune teller, who shall practice his or her said profession within this state, and receive money or other consideration therefor, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be each offense be fined not more than \$20 nor less than \$5, or be imprisoned not more than ten days, or both, as the court may direct.

More anon!

Printer W. S. Davis of Nassau street, New York, recently received an infernal machine, and is alleged to have been sent by Spiritualists because the gentleman in question issued a circular in which he offered \$1000 reward to any medium "who would show that rappings could be controlled by supermundane intelligences." This is without doubt a libel on Spiritualism. The infernal machine is a Christian invention and was probably sent by one of that faith to cast odium on Spiritualists in New York and vicinity.

Nothing attracts nothing. If we have nothing to recommend us to the spirit world we need expect nothing when attending seances for tests. Tests are only for the spiritual minded or those who desire to live hereafter. Those who attend seances without hope or expectation will not be disappointed. Spirits only come to those who seek them in a spirit of faith, hope and charity (love).

Radicalism is the promulgation of truth from its root—it's foundation—it's cause. Spiritualism is a cause in itself—being a law—and every Spiritualist is a link or a part of that law. Self-study is the acme of the whole, and to go to the root of self is the best kind of radicalism.

Many words are not required from us; it is only desired that we should state the facts.

PERSONALS.

Contributions received: M. F. P., J. L. H., G. B. C., W. J. R., W. A. I., E. A. W.

Correspondents would lend dignity to their communications that are sent in for publication by appending their own names or at least a *nom de plume* that has euphony in it—something compatible with the substance matter, instead of an ugly Indian name that is suggestive of something entirely different from the contents of the communication.

Notices in this column that smack after an advertisement, will only be given when accompanied by an advertisement or paid for as an ad. Advertising puffs will not be given among the contents of the communication.

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worthy and at the same time interesting undertaking. What the latter constitutes, we are told, is only given to members after taking the "oath" of affiliation.

The following resolution was offered by the First Society of Spiritualists of New York at the close of the services February 22d:

Resolved. That this Society has heard with pleasure and profit the logical, learned and eloquent lectures of Hudson Tuttle and the poems by Emma Rodd Tuttle, and we commend them to our friends throughout the country.

NEWS ITEMS.

The political situation in the Hawaiian Islands is critical.

A rebellion against Portuguese rule has broken out on the island of Hissa, off the west coast of Africa.

The Sunday Closing Association of England is making renewed endeavors to enforce Sunday observance.

It is said that Romanism bids fair to overrun Persia and rule in place of the ancient religions of Assyria and Babylon.

Germany will allow members of the Free Religious Society to hold burial services without obtaining permission of the local clergyman.

The passport regulations affecting Alsace-Lorraine are to be strictly enforced against the French; great excitement was caused by this intelligence in Paris.

Correspondence.

Texas, Mich.

The Spiritualist Association of southwest Michigan will hold their quarterly and anniversary meeting at Paw Paw, Mich., March 14th and 15th. Dr. D. W. Thomas is one of the engaged speakers. L. S. BURDICK, President.

Maquoketa, Ia.

Dr. A. B. Dobson a clairvoyant physician and outspoken Spiritualist, has been elected Mayor of Maquoketa by an overwhelming majority, carrying every ward in the city, which has never been done before in its history. A prominent merchant and a gentleman of high standing in the Methodist Church was his opponent.

Dr. Dobson is the best liked and most popular man, without any exception, in this part of the country.

JAMES RALSTON, Justice of the Peace.

Wilmantic, Conn.

The First Spiritual Society of this place has just closed a month's engagement with Mrs. H. S. Lake, of Boston, she having occupied our platform during the month of February. Her lectures class among the best that have been given to us, and were listened to with a great deal of interest by her audiences. She held a public reception each week during her stay among us, which gave the friends an opportunity to meet her socially and to witness some of her different phases of mediumship; they being numerous and remarkable.

She comes to us again in April for two Sundays, and she will be heartily welcomed by her many friends here. J. M. R.

Lynn, Mass.

Henry H. Warner, of Boston, lectured at Exchange Hall in the evening, on the subject "Frauds against Spiritualism," and gave a ringing address that was clear-cut and incisive in its form, and was a powerful indictment of the charlatans and tricksters, who masquerade in the livery of heaven to serve the devil. He gave a clear analysis of what Spiritualism really meant, and the aim and purpose of every true medium. Higher life and purity were the demands of the hour, and people must heed the call. The time had gone by when they could safely parade virtue upon the platform and lead the contrary life behind the scenes. Mr. Warner is a able and eloquent speaker and should be kept busy.

In the afternoon Mrs. Atherton lectured very ably, and was followed by satisfactory texts through the mediumship of Mr. Warner.

F. M. ATHERTON, Pres't.

Waverly, N. Y.

Eroutre from Elmira to Saratoga I switched at Waverly and spoke Wednesday evening to a pleasant gathering in the parlors of John Rocklyst. Old memories awoke with a new impulse: reunions thrilled glad hearts with the touch of heaven: the angels were tangibly near, and trembling age shook with a youthful power, warm with immortal words.

Mrs. Archer, from Aurora, Ill., gave me a very interesting and highly suggestive communication, and E. V. Wilson promised me a rare development, if my guides were willing and agreed. Of course I would be delighted with the gifts he indicated. Mrs. Archer is a fine medium and a fine spirit.

Mrs. Pratik gave a few words from O. H. P. Kinney and Dr. Lyon and Brother Rocklyst joined in a happy echo.

I am always at home in Waverly, where I always meet a warm welcome from intelligent and true souls. Yours for the cause.

LYMAN C. HOWE.

Denver, Col.

The First Society of Spiritualists of Denver, after holding its meetings for the past three years in upstairs halls, have finally secured a church capable of seating five hundred people, which they have dedicated "Spiritual Temple." This is the oldest Spiritual Society in the city and the best equipped for holding services any day in the week that speakers or mediums can arrange to be here.

Hon. Sidney Dean has just closed a series of lectures here. He left for Cincinnati on Tuesday evening, where he is to lecture during the month of March. We all regretted his departure very much, and Cincinnati will be blessed in securing such a profound and powerful advocate of the truth and true philosophy of Spiritualism.

Good speakers and mediums will do well to address Brother Bert Pottinger, Secretary First Society of Spiritualists, room 35 Good Block, Denver, Col., for dates either through the week or Sundays.

Indianaapolis, Ind.

C. E. Winans, the materializing medium, has been holding a series of seances here for the past two months, and is giving general satisfaction to those who have been attending them. Mr. Winans is a good medium, and should be well patronized. I understand that he will leave for the Northwest in a few days. May he meet with good success, is the wish of many.

Mrs. De Wolfe, of Chicago, Ill., has been with us for two Sundays, and is making friends here. Her lectures are good and to the point—the phenomena of slate writing is grand. On last Sunday evening there were some ten or twelve messages written to friends in the audience; they were all recognized. May the good work proceed. Mrs. De Wolfe will be with us the entire month of March.

The society are making preparations to celebrate the forty-third anniversary of Spiritualism in a befitting manner. Visiting brothers and sisters will be cordially received. All are cordially invited to meet with us.

AJAX.

San Francisco, Cal.

One of the most interesting and instructive spiritual meetings held in this city was on Sunday evening, the first day of March, at Metaphysical College, when Dr. J. M. Temple celebrated the fourth anniversary of his mediumship.

The hall was elaborately decorated with sweet willow ferns, arranged in pretty clusters on the wall. All around the hall the chandeliers were trimmed with ivy, and the rostrum was a perfect bower, basket of flowers and ferns of the choicest variety, jars of culli lites, and in the background a handsome screen.

The meeting opened with a hymn, followed by a piano solo by Mrs. Amy Temple, after which Mrs. Edith Nickless occupied about half an hour, telling in her beautiful way, something of the work the doctor has done, as well as giving out some of her own experience. Following her Miss Anna Crews rendered a solo, entitled "When the Flowing Tide Comes In." Miss Crews is one of the leading amateur sopranos of this city. She has a voice of rare compass and power.

The remainder of the evening was occupied by Dr. J. M. Temple, who gave some wonderful experiences since he began to work for the angel world, and most interesting of all were the tests which everybody seemed to enjoy, and which continued until after 10 o'clock.

The doctor has the best wishes of all Spiritualists and co-workers in the grand cause of

Yours fraternally,

Mrs. WILLIAMS.

Marengo, O.

I would like a little space in your paper to call the attention of Spiritualists generally, and more particularly those living in Ohio, that a new camp meeting association has been formed right here in Delaware and Morrow counties, central part of the State, which bids fair to become a success.

Something over one year ago a few earnest workers assisted by that able organizer, D. M. King, began the work, which resulted in a two weeks' session last June and July at Marengo, with very encouraging results. Our association was perfected with a membership of over sixty, and the future camp was located at Ashley, Delaware county, on the C. C. & I. R. R., commencing August 21st and ending September 1, 1891. Some very able speakers have been secured, and when the list is completed will be duly published.

Now then, friends of Ohio, we ask your help, your patronage and co-operation, in sustaining this, the first camp meeting in the State.

We have leased the fine grove of Mr. Milton Shoemaker for an unlimited time, and we are nearly midway between Cincinnati and Cleveland, on as good a road as there is in the State.

The citizens of Ashley seem well pleased with the prospect, and will evidently do all in their power to forward it along. A more extended notice will be written further on concerning this meeting, and will no close by urging all who are interested to try and be with us, and we will treat you the best we know how.

I would be glad to correspond with mediums, and especially independent slate writers, with a view of their attendance being secured for Ashley Camp Meeting. Address

T. H. MORRISON, Sec'y.

Delphos, Kas.

Although my lack of a permanent residence prevents me from being a regular subscriber, still I always procure a copy of THE BETTER WAY every week when I can find it at the news stand.

I have been spending five weeks with the Spiritualists in Delphos, Kas. I spoke on an average of five times a week to constantly increasing audiences in the Universalist Church. The other churches in Delphos put forth strenuous efforts to counteract the effect of "Anti-Christ." They even sent to other places for brother ministers to "Come up to the help of the Lord against the mighty." So it came to pass that I found three or four of the heavy weight champions of the church ready to contest the ground with the spirit forces. They held meetings every night—we held meetings every night also; and while they could change round so as to rest the tired "servants of the Lord," poor I had to come to the front every night. But I was not alone; the angel forces gathered around and caused me to speak as I had never spoken before. I was wondrously inspired, and our meetings were a wonderful success.

These forces gave up the struggle last week and stopped services without a single convert, while we continued another week and closed with colors flying, and many new names added to our society.

Such is the power of truth on an enlightened person, devoted to getting money, or to any of the many selfish habits of mankind, will have its effect upon the spirit after the death of the body, and they are surrounded by that to which their mortal life has been given up. Your work goes on. The sleep of death does not close all. We are now looking down upon the closed eyes and the form of a great military chief. Does that close all there was of General Sherman? Did death end all there was of the great heroes of our country, military as well as civil? No! The spirit of Washington, Lincoln, Grant, Sherman, Sheridan, are marching side by side with those of our great statesmen, to guide and direct the powers that be in the way best for our country's good.

Some persons entertain the idea that death ends all, and they are going to enjoy a good time while they are here, regardless of the future. If you are going to have a good time, then make the best possible use of your time here, and thus prepare yourselves for that which is to come. Your highest and purest aspirations give you the most comfort here and hereafter. The spirit of God within you speaks in unerring language, and the fires of eternal truth are forever lighted and will go forward. Live as near the truth as is possible, blessing others by your acts here, and you will have done your duty.

Delphos is a beautiful town in the Solomon Valley on the U. P. R. R. The Spiritualists and Liberals are very nearly if not quite in the majority in the town. This is a grand place for any Spiritualist who is thinking of moving his residence, to visit here before fixing upon a place. Here is an incorporated Spiritual Society, owning several thousand dollars worth of property, with a beautiful grove where camp meetings are held each August.

The best system of graded schools in the country or State. The leading people in the place are Spiritualists and Liberals. The soil is the best in the State for either agriculture or fruit growing, and land can be bought at reasonable rates, or town property.

I hope any one who is contemplating a change will visit the place or write to Millard Blanchard, Delphos, Kas., Box 26.

My own address for the next few weeks will be the same. Any society; especially in the East or South wanting a lecturer, can address me there. Fraternally,

JAMES DEBUCHANAN, M. D. Ph. D.

Detroit, Mich.

The People's Progressive Spiritual Society still holds the fort in this city; we have been able to keep up our public meetings every Sunday, both afternoons and evenings; and we are pleased to report a little increase in public interest at this place. Our society is slowly but surely on the increase, both in active numbers and also helpers and well-wishers, and we are pleased to notice at every meeting, not Spiritualists alone, but investigators and skeptics who are respectful and courteous in their behavior and feel hungry for whatever spiritual food we are able to place before them, and we are hopeful that this growing interest may continue to spread.

The local newspapers have taken to report us occasionally of late, some of them giving short but respectful items, and others indulging in longer burlesques of our proceedings, distorting our efforts in every way and writing us up in a style that would be more appropriate to a first-class minstrel show, and almost times indulging in offensive personalities of some of our good people. This we very much deplore, and often causes pain to earnest souls that are only trying to do their plain duty, and whose cross is usually, plentifully oppressive without newspaper notoriety and abuse.

Since last writing to you Bishop A. Beals has been with us one month, and he has been succeeded by Mrs. Nellie Baude, of Capac, Mich. Hon. L. V. Moulton, of Grand Rapids, and Mrs. Dr. M. E. Jameson, of Toledo, O., all of these have done us good and earnest service, and each of them can highly recommend.

Whenever the society has no outside speakers we generally manage to find in our meetings some visiting friend who can take the platform and eloquently advocate the divine principles, and failing in this we depend upon our local talent. We always endeavor to have at least something in the nature of text at all our meetings, and first and foremost in this category comes the efforts of Miss Lavina Korat a very interesting young lady, who, though not yet sixteen years of age, is a normal clairvoyant and trance medium. She is an standby for these purposes, and her texts are as welcome as they are remarkable, and she has done much towards making audiences think upon subjects spiritual, and have gone far to convince many investigators that their beloved friends still exist.

Her efforts in this line are sometimes supplemented by other local mediums, ladies and gentlemen, who, like herself, are in private life, but who do what they can to lay the phenomenal proof of Spiritualism at the feet of our listeners. We would like to remind the friends all over the country that 7:30 p.m. are held twice every Saturday and Sunday evenings at Rowe's Hall, 264 Michigan Avenue, and trust whenever they are

in our city they will kindly look in upon us and make themselves known to some of our officers. Every Wednesday we hold a social meeting at the same address, to which strangers are always welcome.

In conclusion we would request all good mediums and speakers that may be traveling this way to communicate the fact to us just as soon as possible. All communications of this kind should be addressed to us at 21 Monroe Avenue, and will receive the best attention.

On Monday and Tuesday of last week J. Clegg Wright stopped off here on his way to New York City, and gave us two brilliant and entrancing lectures in his well-known style, his subject being Monday "The spiritual philosophy," and on Tuesday "The use of knowledge and the decay of belief." We shall endeavor to secure Prof. Wright again next winter.

The BETTER WAY is much spoken of and much liked, and long may it and all true spiritual journals be spared to give by means of the art preventative—nature's latest and best to man.

With respect to Mr. Editor and his numerous readers, I am yours fraternally,

E. C. SUTTON, Recording Sec'y.

Brooklyn, N. Y.

At Conservatory Hall, February 14th, Mr. J. W. Fletcher's subject for the morning lecture was: "Is it a benefit or an injury to returning spirits to communicate with mortals?"

Spiritualism came to the world just in the nick of time, when theology was fast losing its hold upon the minds of the people, and they had begun to think and express their thoughts. It has been said that virtue produces its own reward. If this is true, the reward in many instances is not perceptible in this life. Those who are most virtuous, most honorable, most conscientious, being oftentimes the most persecuted and the greatest sufferers, both mentally and physically. Creeds, rituals and dogmas were failures at every point, so far as this life was concerned, and, of course, they could be no better in the life to come. But just here came the grand, the glorious truth of spirit return and communication; the loving promise of our own dear friends to bless and comfort us, with the positive knowledge of a future life, and to bless themselves by imparting to us this grand truth, and aiding them on their road up the hill of progress. They have given to us the positive knowledge that the work we are engaged in here, is unselfish and a blessing to mankind, may be continued in the life to come.

The entire life of an extremely selfish person, devoted to getting money, or to any of the many selfish habits of mankind, will have its effect upon the spirit after the death of the body, and they are surrounded by that to which their mortal life has been given up. Your work goes on. The sleep of death does not close all. We are now looking down upon the closed eyes and the form of a great military chief. Does that close all there was of General Sherman? Did death end all there was of the great heroes of our country, military as well as civil? No! The spirit of Washington, Lincoln, Grant, Sherman, Sheridan, are marching side by side with those of our great statesmen, to guide and direct the powers that be in the way best for our country's good.

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THE BETTER WAY.

Written for The Better Way.
TIMELY TOPICS.
L. RUCKSHORN.

into the domestic surroundings of himself, Walt Whitman gives a brief view in "Some Personal and Old-Age Memoranda," in Lippincott's for March. Physical disability and paralysis confine him to his home in Mickle street, Cambridge, Mass., with the company of a house-keeper and a male nurse. Although physically infirm, his mental powers are unimpaired. He soon expects to bring out a collection of his latest and last poems under "Good-Bye My Fancy." His home is in a little wooden house of two stories near the river. The floor of his low-ceiled room, 20x20, is three quarters carpeted with ingrain, which is littered with books, papers, magazines, letters and circulars. Two large tables, one of ancient solid mahogany with immense leaves, are covered with books, writing materials, glasses, china jars, "some with cologne water, some with real honey, granulated sugar," flowers, photographs, all in undemocratic confusion. His library consists of the Bible, Homer, Shakespeare, Walter Scott, Emerson, Ticknor's Spanish Literature, Carlyle's translation of Dante, Felton's Greece, George Sand's Consuelo, a copy of Epictetus, with some novels and the latest foreign and domestic magazines. Three windows let in the cheerful light of sunny hours amid the long and dreary-darkened days. At one side of the room is the stove with a cheerful fire of oak, fed from a supply of fresh sticks, "whose faint aroma is plain." On the other side is the bed with its heavy woolens and snow-white cover. In front of a window, in a huge arm-chair, "tinneled as by some stout ship's spars, yellow polished, ample with rattan-woven seat and back, and over the latter a great wide wolf-skin of hairy black and silver, spread to guard against cold and draught," he sits, calm and self-poised, awaiting the summons. How bravely he realizes, how touchingly he alludes to it when he tells us of his arm-chair and its occupant: "A time-worn look and scent of old oak, attach to both to the chair and the person occupying it." Is there not something suggestive of the personal qualities and the mission of his life in the concept of the last sentence? —the scent of old oak attaches to the person occupying it. Would it be an exaggerated figure of rhetoric to compare Whitman's work to a sturdy, unrestricted oak, grown from an acorn of democracy and naturalness that fell by watching, waiting chance into the hard soil of a congealing conventionalism and prurient prudery? The mission of his life is too often, and that willfully, overlooked in the crude criticisms of his poetry. He is not indecate, nor yet refined, in the studied-for-effect sense; but his roughness is sincerity. Refinement would be disguise—hypocritical; he must be natural, true to self, life, mission. Whitman is an American. In the large sense he is a child of the Republic. In him democracy first had an unapologetic voice. Through his book have crept all airs out of the free heavens, gushed all streams abroad by the wild earth.

Walt Whitman is the first man to utter the message of our democracy, the first to indicate by other than hints and signs the future to which it tends, the first to show that America is important in the measure of its ability to cover the globe with its entail, the first to prove that man is complete even in his incompleteness, the first to put standard into the Pacific of inquiry and to claim it as virtue's own, for ends not less certain because obscure." Says the author of the above lines, Horace L. Traubel, in the above-mentioned magazine on the poet and his mission:

His is the way of vigorous individuality: to hold all with infinite patience and affection; to utter no harsh words to friends whose service about him should halt or stumble; to discuss contemporaries with freedom, yet to save at all times the hyper-censuring phrase; to endure pain with resignation; confront show with simplicity, to win hate by love, to give his cause fire and impersonality. What can rebuff a faith which defies a school and creed in the interest of that nature without which scholars and priests, whatsoever their gaudy possessions, would go houseless forever.

If Whitman is in any manner set apart from puppetry, from echoes lost in their own refinements, it is by virtue of his inherent genius, which went straight through all crevices of sect and model, past all danger signs, across deepest streams and impenetrable fastnesses—the dragway and wreck of mediocrity and shams—to primal law and spirit. "To glorify sex, to attest identity, to enclose religion by religion, to bring near to man the circuitous forces which may operate for great ends, in himself, in society, in star and sun, are fragments of his message."

The inability of the English Government to arrive at a proper solution of the vexing currency question is manifest in the recent speech of Mr. Goschen, Chancellor of the Exchequer. Mr. Goschen's speech is reported as a powerful statement of the perils of our present system. Alluding to the threatened failure of the Barings, he stated that "it was a time when none who had liabilities or engagements to pay could say how they should pay them if a condition of things were to continue under which securities could not be realized, under which produce could not be sold, under which bills could not be discounted, under which there appeared an absence of cash sufficient to discharge the liabilities of the public." He advocated the adoption of some measure which should broaden and strengthen the money basis upon

the credit system rests. If the banks could not be made to keep in reserve a larger percentage of their deposits, he thought it the duty of the Government to keep a supply of gold for any emergency. Mr. Goschen thinks this can be accomplished by issuing one-pound notes, representing a deposit in the public treasury of that amount of gold withdrawn from circulation. He says it would further increase the available deposit of gold by the issuance of ten-shilling notes against silver to displace the gold half-sovereign. The criticism of the extreme conservatives has thus been provoked by him for calling silver into use to supply a large part of the circulating medium of English pounds, but coming from him will probably render its adoption possible.

In our remarks on Charles Bradlaugh, occasioned by his death, we omitted mentioning the memorable debate between James Burns and Charles Bradlaugh on Spiritualism. Mr. Burns besides being editor of *Medium and Daybreak*, has largely allied his best years and efforts with the labor movement in Great Britain. Probably some of our readers will have seen him referred to in our dailies as John Burns the demagogue, in connection with the late extended strike on the Scotland Railroads. Nothing could be further from the truth. It has been verified again and again that use of the world "demagogue" by such is but another name for noble sacrifice and selflessness. On Monday of each week Mr. Burns holds a public reception at 15 Southampton Row, London, where in a recent address, speaking at some length on Mr. Bradlaugh's life and labor, he gave an interesting account of the debate between Mr. Bradlaugh and himself. It took place on December 16 and 17, 1872. It was brought about through friends who desired to see a contest between the two. Mr. Burns stated that, as he now looked back at the affair it was one of the queerest things that had ever happened. No proposition was stated, Mr. Bradlaugh, in the negative, leading off. A proposition should have been formulated, and he who affirmed the proposition should have come out first. When Mr. Bradlaugh opened the debate, he had several sheets written, reading the same in a cool, off-handed manner. As it had no bearing on the subject whatever Mr. Burns, good-humoredly alluded to it afterwards as an essay on zoology. The position of Mr. Burns can better be imagined than told. Mr. Bradlaugh with a carefully prepared course, written out, with Mr. Burns occupying the position of "standing in the enemies camp, confronting a Goliath, and unable to make the slightest preparation, for he could not anticipate the course taken." He was thus compelled to fall back on an extemporaneous mode of reply. He opened the debate anew, Mr. Bradlaugh twisting him for not considering his opening essay. Mr. Burns says, "no doubt Mr. Bradlaugh felt justified in winning by any means, for which I can forgive him, seeing that in spite of all of his acts, I consider that I upheld the truth of Spiritualism. Though I discussed Spiritualism with several Christian ministers afterwards, I found Bradlaugh an angel of light compared with them". Mr. Bradlaugh's great liberality was shown by printing word for word of both sides in his *National Reformer*, it simultaneously appearing in the Medium.

Written for The Better Way.

WHAT BELONGS TO SPIRITUALISM?

BY THOMAS COOK.

In THE BETTER WAY of December 13, Brother Hudson Tuttle in speaking of wealthy Spiritualists, and particularly of Mr. Wade, of Cleveland, Ohio, remarked that:

"Whenever public mediums came to Cleveland they usually invited them to their palatial residence for the purpose of private seances, and were said to be liberal in their support. Yet Spiritualism seems not to have taken growth beyond phenomena with them." And: "and the support he gave mediums was strictly for his own benefit and entirely selfish."

What a fount of thought these statements of Brother Tuttle opens to the real spiritual thinker. What startling facts, as if reflected by a mirror, are presented to our minds by such disclosures! The rich, selfish Spiritualists monopolizing the poor but selfish mediums! Is it thus to be, indeed, that manumon, after monopolizing the material wealth of our fair land, is also about to lay its satanic clutch upon spiritual things as well? And is not Mr. Wade a fair sample of nearly all, not only wealthy but those who would be wealthy Spiritualists? How many care for my thing more than the gratification of the phenomena? Or is there any thing in or belonging to Spiritualism beyond the phenomena to receive its value? I am taught that "a stream cannot rise higher than its source." Convenience is an essential part of usefulness, and paper being more convenient than metal hence becomes more desirable, also sometimes more valuable. As for "flat money," the writer ought to know that all money is "flat," and that that money can only be "good" which establishes and maintains fair and just exchange in society. Now, if the value of a dollar is dependent upon the number in use, it is evident that to be good we must have the same relative

And oh! Spiritualists, you who are Spiritualists, you who are in fact such, as well as in theory and phenomena, can you not by looking into this mirror which our good Brother Tuttle has so kindly held up to us, see the deplorable and despairing condition of our dearest of all faiths? Oh, brothers, sisters, all,

you who love beyond all expression and beyond all comparison of worldly wealth, this most high and holy cause that the dear angels have brought us, let us, mediums and all, look into this union and see whether or not it does not reflect back a Wade in our own persons. We, the angels of heaven, beg of you and beseech you to look and see the depths of degradation to which that old demon of manumon is dragging your heavenly gospel of "love, peace on earth and good will to men."

Brother Tuttle has left the idea and impression in his statements that there is something more than the mere phenomena to grow up to; or to grow up in us. And as Spiritualists, do we know such to be the fact? How many readers of THE BETTER WAY can and will cheerily and heartily respond with a ringing affirmative yes? Not from the lips alone, for we are already overloaded and saturated withapid speech making. As one has said: "You have philosophized Spiritualism to death," and he should have said: have talked it to death.

If Spiritualism is that glorious and heavenly boon to men, not only in phenomena, but as a religion or philosophy, which you as a Spiritualist, love, honor, venerate and rejoice in, the angels will have to write you down as hypocrites, and you suffer the effects thereof in sorrow in the spirit world, unless you show by your worldly sacrifices to its cause that you are not trifling about it, but in reality do sincerely and earnestly love the holy, sacred and exalted cause of Spiritualism. How many, oh! how many will?

If we accept the phenomena as a foregone and established fact, not to be insisted upon as an essential proposition or tenet of our faith, and advance to the real spiritual or Christ principle of love, we at once capture their general, Jesus, spike their guns and disarm our sectarian and cretest foes. If Spiritualists, or even a few, will do this, so as to become a saving element of the real and essential spiritual principle, Spiritualism will survive and become as a saving element in the world; otherwise it will pass into history as merely an age of phenomena.

[While there is truth in this, and we may add that some even encourage mediums to charge high prices to keep out the impudent, there are noble exceptions who deserve the thanks and reverence of all Spiritualists, and whom we should not overlook in our blind eagerness to reform everybody.—Ed.]

THE MONEY QUESTION.

To the Editor of The Better Way.

In your issue of January 31, I notice an article entitled "The Money Question." Full no doubt, as its author thinks, of suggestions of profound wisdom. How full of superstition we are and how do we see it cropping out in places even where we least expect it. From the part gold has played in the world it is not wonderful that it should be regarded with superstitious veneration, and that the unthinking people should regard it as having peculiar attributes and virtues. But when we think a moment we must acknowledge that value is dependent upon use and that the value of gold arises mostly from almost universal money use. Now, money use is legally acquired, that is, comes from "Be it enacted;" hence, any thing that can perform the use receives the value. In your point on silver, let us reverse the situation. Suppose that all the nations of the earth should say that silver should be allowed unlimited and unrestricted money use, while gold could only be used in small amounts, or in restricted quantities, what would be the result? The use of silver being increased, its value would at once enhance, while the use of gold being restricted, its value would at once decline. This proposition is so self-evident that I wonder that the goldites have held their way as long as they have.

Suppose Congress should pass a law that the people could use only corn for bread, what would be the effect on the price of wheat and corn? Wheat discredited, would beg for a market and decline in value, while corn given an increased use, would at once advance in price. It is one of the A B C propositions in finance that the value of a dollar does not depend upon the value of the material out of which the dollar is made, but upon the number of dollars in use. This is evident when we see circulating side by side three different dollars. The material out of which the gold one is made will sell for 100 cents; that of the silver one for, say 75 cents, while that of the paper one for 20. And yet we have seen the greenback dollar sell for 103 cents as compared with gold. Now if the value of the paper is dependent upon that of gold, how can it become more valuable than that from which it receives its value? I am taught that "a stream cannot rise higher than its source."

Convenience is an essential part of usefulness, and paper being more convenient than metal hence becomes more desirable, also sometimes more valuable. As for "flat money," the writer ought to know that all money is "flat," and that that money can only be "good" which establishes and maintains fair and just exchange in society. Now, if the value of a dollar is dependent upon the number in use, it is evident that to be good we must have the same relative

The question of a change in the position of the earth's axis has led to some special refinements in the method of observing astronomical latitudes, and expeditions are about being fitted out in different countries for the purpose of making a series of latitude observations. The scientists from this country will go to the Hawaiian Islands.

amount in use. This, to any one who thinks a moment, will involve several relations, all of which are plainly seen and could be easily provided for if society honestly wished to do so. Among these are population, increased business, loss from use, &c. &c. It is plain to me that this uniform amount could be more easily provided on paper than on metal. If so, then why pay 100 cents for material on which to stamp a dollar when a better one could be had for almost nothing? I think if my friend would consult those on the other side they would read him a long lesson of decaying superstitions, and prominent among them will be gold and silver exchange tickets. I am glad, however, to see him wind up with the confession made and the admonition of "give the farmers a chance." Yes, I say "give them a chance." They have always been a very conservative class, but when once stirred up are regular old "toughs" to down, and when it is thought by many that the farmer should only think by proxy, yet when any thing is to be done the farmer is on hand on the right side and in the right place, which demonstrates that his thinking is not so bad after all. I think that after having quietly borne the taxation to build all the penitentiaries, jails, poor houses, asylums and what not in the country, you will hardly scare them when you talk about putting up a few granaries and warehouses to keep what they raise in. Then let us agree to "give the farmer a chance" in fact I think they will take it whether you concede the privilege or not, and I feel that in the end the country will not be so very badly ruined after all, but that many will be surprised at the wonderful change wrought by the coming industrial revolution, not one of bullets as in '61 to '65, but "blue and gray" united at the ballot box will so thoroughly demolish old superstitions that all will rejoice in the new republic. "Give the farmers a chance." WM. PENROSE, & SON.

[The objections made in the article referred to were not those of the writer, but of the opponents of the farmers' platform and might have been so understood in the perusal and the conclusion. —Ed.]

LITERARY.

Freethinker's Magazine. H. L. Green, Editor. Buffalo, N. Y. The March number contains a portrait of Mrs. M. A. Freeman and an article from her pen. Also a contribution from Rev. Henry Frank on the "Evolution of the Devil."

But Lyman C. Howe begins a series of articles on "Spiritualism" in this issue which will make it of special interest to our readers. Send for sample copy, 20 cents. Subscription \$2 per year or \$1 for 6 months.

Dwight L. Moody. An interview by Susan H. Wixson. H. L. Green, publisher, care *Freethinker's Magazine*, Buffalo, N. Y. Price 5 cents; 10 copies 30 cents; 25 copies 60 cents; 50 copies \$1.00; 100 copies \$1.50.

El Penui. Publicacion eventual dedicada a la cada propaganda y defensa de la Filosofia Espiritista. Suscripcion voluntaria Mazatlan.

How and why I became a Spiritualist. by Rev. Samuel Watson. Thirty-six years a minister of the M. E. Church of the U. S., and for many years editor of "The Christian Advocate," and "Christian Index," of Memphis, Tenn. This neat little pamphlet may be had at J. J. Morse's Literature Agency, 80, Needham Road, Kensington, England. Price 10 cents including postage. Also *Lyceum Banner* for conductors, leaders and members of the Children's Progressive Lyceum. Send for sample copy, price five cents.

FROM ABROAD.

La Fraternidad, a spiritualistic publication of Buenos Ayres in its number of November 10, 1890, last, has a long account of the celebration of the foundation of an Association of Spiritualists of the Argentina Republic, S. A., under the name "Federacion Espiritista Argentina," the purpose to be the active work of propagation of the truths of Spiritualism in that Republic.

Among the items of news, taken from this number we find the following: A project is on foot in Barcelona, in Spain for the formation of a society, for Psychological Research, like the society for that purpose founded in London.

A spiritual journal of Italy says that Spiritualism has received a great increase in Bohemia and Galitzia, (Austria).

Since the foundation of the Republic in Brazil, it has made great advances in that country.

The independent group of Esoteric Studies, which under the direction of "L'Initiation"—an Occultist publication at Paris—has conferred on Viscount De Torres Solano, a diploma, in acknowledgement of the services he has given, and does not cease to give, in behalf of the Spiritualist Philosophy.

The question of a change in the position of the earth's axis has led to some special refinements in the method of observing astronomical latitudes, and expeditions are about being fitted out in different countries for the purpose of making a series of latitude observations. The scientists from this country will go to the Hawaiian Islands.

Fraternity excludes all rivalry.

SUMMERLAND.

—THE—

New Spiritualist Colony

—OF THE—

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes one of the Oregon Ranches, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, 5 miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR, a weekly Spiritual newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details of the advantages of the progress of the Colony, and for a copy of the *RECONSTRUCTOR*, and further information to

H. L. WILLIAMS, Proprietor,
Summerland, Santa Barbara County, California.

SPIRITUAL PUBLICATIONS.

THE SUMMERLAND.

It is the desire for the presentation of common sense Spiritualism to present original and selected matter pertaining to the science, philosophy and religion of the evangel of the nineteenth century, in a style to interest and instruct its readers. It is a 6-column, 4-page weekly, 12 pages monthly, published by H. L. Williams and edited by Albert Weston, at Summerland, Cal. Price \$1.00 per year.

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CINCINNATI, O.

Both services at G. A. R. Hall on Sunday last were characterized by the grand solidity and wonderful power of logic displayed by the speaker for the Union Society, the Hon. Sidney Dean. Those present cannot but recall the scene as one of psychic thunderbolts hurled with master mind at an eagerly listening and attentive audience. The subjects, one might say, were rather intended for a school of theologians than heart hungering Spiritualists who had no reasons for doubting at all of what was said; but who, nevertheless, enjoyed the feast for its intrinsic value and grandeur of delivery. Mr. Dean is not the man to stand on ceremony when dealing with hard facts, whether philosophic or scientific, his historical or religious; and in neither of these instances did he even the horizon to see whether any bibles were in that which might be scorched by the element he was so skillfully handling. However, as neither killed nor wounded were reported, but an increase of life and enthusiasm instead, the result may be inferred.

What he said would take an expert at sifting thought to condense in a few paragraphs, and even then it couldn't be done.

Starting with the biblical hypothesis of creative energy and order, he carried the audience through the mazes of the past to the present condition of the world's moral attainment, in so interesting a manner that it was almost an affliction to lose a sentence of his discourse.

History, science, philosophy and Spiritualism were so beautifully interlended that earthly existence seemed insignificant in the light of all this intellectual exposure.

The pith of the argument, however, was to show that theology had failed to save the race from unbelief, and that it was left to Spiritualism to demonstrate the immortality of the soul through one of the simplest of disturbances in material nature, and that this had been the mustard seed from which had grown a beautiful truth that needed no champions to herald it. Spiritualism is an established fact that will stand unsupported.

The evening lecture was similar in tendency and result, only with more of the philosophic strewn in to the spice discourse for those who delight in meditations of this sort, at the same time calling attention to the utilitarianism of the present age and how it subjects everything to a critical analysis. And that this has been the cause of its recent rapid advancement and progress in all departments of life. Furthermore that man has to a large degree trod the animal in his nature under foot, and thus spiritually energized himself to loftier aspirations and a greater desire to know the truth of things, instead of trusting to blind belief. Even the brains in the pews of the churches are becoming too practical for the brains in the pulpit, and theology is therefore undergoing reconstruction. But religion man must have, as it is a part of his nature, only that the demand is that the intellect shall be gratified with the heart. Spiritualism does this most effectually, for it teaches the unity of man as a race and the immortality of that race.

What is omitted here is as the ocean compared with this, a little barque freighted with a few grains of the whole discourse. But may they serve as seed to tempt the reader to see the tree from which they were gathered, and hear the voice that reverberates on the mental ear of the hearer long after the close and the benediction uttered in fervency for all who are within range of the speaker's influence. Mr. Dean is a grand speaker, and none will dispute that, whatever other objections may be instilled, and which is, perhaps, that he does not give texts. And yet he does. He is a text in himself—a text of sound and solid reasoning, and will continue to give that every Sunday morning and evening for the rest of this month.

THE NEW SOCIETY.

Despite the inclement weather of Friday afternoon, March 6th, the Ladies' Aid Society held their meeting, as prearranged.

About thirty ladies assembled, coming from Covington, Newport, Price's Hill, Avondale, Tusculum and city.

Very satisfactory business arrangements were decided upon.

The elected officers were Mrs. McCracken, Mrs. Connally, Mrs. Roth, Mrs. Decamp and Mrs. Dr. Lamon.

A social-combining dancing and refreshments—was the program arranged for Wednesday, March 11th. A ladies' "toupe," also a fancy stand will shortly be raffled off.

A grand entertainment is also on the tapus.

Immediate steps will be taken to aid in the success of the forty-third celebration of Modern Spiritualism.

The Union Society of Cincinnati will feel the encouragement coming from so many ambitious ladies.

A perfect harmony prevailed at the meeting. It was fitting time for angel friends to come with their advice. And a dear little Indian maiden volunteered, stating that she "wanted the ladies' Aid Society to boom." The control gave some fifty names of spirit visitors, among them being a prominent, recently departed general and prominent Cincinnati merchant. A touching scene was here portrayed of dying moments of a consumptive bride of six weeks. Several Indian chiefs came. Great Hawk emphasized his desire to help.

An unusually interesting time will result from these ladies' meetings. The dues being monthly instead of weekly. A circle will be held monthly. Many new mediums and new powers are developed. We invite the ladies to the banquet and feast with us.

Mrs. DR. LAMON, Reporter.

THE PSYCHIC RESEARCH SOCIETY.

Sunday, March 8th, was a gloomy, disagreeable, rainy day, nevertheless the attendance at our afternoon services was fairly good. The subjects gathered from the audience for discussion were seven in number, which were read at one time, and the guides answered them fully and to the entire satisfaction of all present. The subject for poem was handed up, which the guides failed to give at the close of the lecture, but the inimitable Prairie Flower controlled her "chum" and announced that if the audience would give her a subject for a poem she would endeavor to show them that she, the little Indian maiden, could answer them in a poetic manner. "Love and Beauty" were pronounced for the subjects from which she rendered a poem, both beautiful and touching on "Love," and in taking up the subject of "Beauty" she plainly showed that wit, which only can be found in her, and from the beginning to the close of her poem she had the audience roaring with applause.

Her few remarks, or "preaching," as she termed it, were to the point and very instructive. Every one present declaring that they never had passed a more enjoyable afternoon.

The guides announced for Sunday, March 13th, on the subject for lecture, "Belieffulness," and requested questions upon this subject from the audience.

The ladies society will give another very en joyable social luncheon on March 10th, to which all are invited.

As usual our lectures are free, and the public are cordially invited. MVA HAGEMANER.

Premature gray whiskers should be colored to prevent the appearance of age, and Ducking Ham's Dye is by far the best preparation to do it.

Notice to the Subscribers, Friends and Well-Wishers of the Weekly Discourse.

This number of the Weekly Discourse completes volume five.

The discourses have now been printed in this form consecutively every week for five years. The subscription list and sales have never anywhere near reached the cost of publication, most of the deficiency heretofore has been made up by extra contributions from those who have thought it not only very desirable, but very important that the work of the uterines who speak through the organism of Mrs. Cornelia V. Richmond shall be disseminated and preserved in this shape until the first two Sundays of July, his Sundays are all engaged till December 1st.

Mrs. Adah Sheehan is engaged for April 1st, Louis, Mo. Camp engagements are as follows: First and last of March, in Salem, Mass., and the intervening two in St. Louis, Mo.; April 8 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 6, in Salem, Mass.; May 13, Worcester, Mass.; May 17, in Blockton, Mass.; May 24 and 31, Lowell, Mass., and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening performances at 186 Walnut street, Chelsea, Mass.

Mr. Frank Baxter's engagements are as follows: First and last of March, in Salem, Mass., and the intervening two in St. Louis, Mo.; April 8 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 6, in Salem, Mass.; May 13, Worcester, Mass.; May 17, in Blockton, Mass.; May 24 and 31, Lowell, Mass., and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening performances at 186 Walnut street, Chelsea, Mass.

It is thought advisable, commencing with the next volume, to print the discourses in larger type, which will increase the cost of publication.

In order to continue this work—which is not for personal gain, but, from our standpoint, for the welfare and uplifting of humanity, it will be necessary for all who are interested in and value this part of the expression of Spiritualism to create a fund by each contributing a small sum annually for that purpose. One hundred persons, and it would seem that there certainly must be that many perfectly able financially who are interested in such a work, contributing ten dollars each per annum would enable this work to go forward without being such a load upon the medium, and enable the extent of the present edition to be given away and a larger edition distributed at a greatly reduced price.

Having exhausted our present means, we feel that it is best to suspend the publication for a few weeks until the medium is more fully restored to health and we hear something from you, and arrange our affairs so that we can start again upon a more favorable basis and in better shape. WM. RICHMOND,

Clairvoyance.

Dr. A. B. Dobson, Maquoketa, Iowa, is a clairvoyant physician and magnetic healer of marvelous power. He has been in active practice nearly thirty years.

His vegetable medicine receives a magnetic power higher than human or earthly agency, and treating disease at a distance with his medical clairvoyance is remarkable. His practice is very large, both home and abroad, and he is in receipt daily of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and perfect cures performed by his hand of invisibles; such as Rheumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, Diseases of the Liver and Kidneys, every phase of female complaint, every disease that flesh is heir to, has been successfully treated.

Buffeters, you who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper seem under the direction of his spirit hand of Doctors for each case, and enough to last the first month for \$1. In many cases this is sufficient, but if a perfect cure is not effected, \$1 per month after. Send three cent stamps, lock of hair, age, sex, one leading symptom, and he will tell you what aids you, free. Medicine sent by mail, postage free. The best of references given if required.

See ad. in another column.

TRY THIS.

Has it ever occurred to you how much time is squandered in trying to find a good medium for our written or printed matter, or to have a good medium for our photographs? This time evaneth the need to do so.

If the plan as shown in this paragraph is followed you will find a good medium for your photographs.

When evening shades are calling them to nature's sweet repose,

And on the golden morning awake in glad surprise,

With dear old friends around him, at home, in paradise.

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